

# The Expositor

## and Current Anecdotes

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## When Christians Fight Are They Christians?

Albert Clarke Wyckoff

This is a question that has torn many a conscientious Christian by its disturbing challenge. It has seemed to some that in all frankness they are forced to face the dilemma of choosing between their country or their Christ. For, to be completely loyal to their country, they will be compelled to shade at some vital points their loyalty to their Christ, and his teaching. It is because there is such a fatal peril lurking in this insidious difficulty that we must find somewhere a point of view from which we can relieve ourselves of anything like even the suspicion of such a necessity. For one's loyalty to one's country can never rise to that height where it will become sufficiently consuming in its defense unless it is able also to enlist wholeheartedly and unreservedly the Christian conviction that what is done is in His name, for his sake, and for the world for which he died.

In seeking for valid ground for changing the emphasis which for centuries has been predominant in the Christian ideal, we encounter difficulty and danger when we attempt to pick out precepts here, and contrast them over against precepts there, as the one set of precepts were supposed to nullify certain others. We do not desire to nullify any of these precepts or sayings of Jesus, we shall yet some day need them all just as they stand. And if we have trifled with them, we will rob them of their real vital power for some future time. It is for this reason that we shall endeavor to answer our question, not by placing before you selected quotations, but rather by holding before you Christ.

For in Jesus himself we find the picture of the supreme Christian. The secret of his life is the substance of Christianity. This is not found in his punctilious practice of precise precepts; but rather in the possession of a spirit at once so commanding and masterful in the moral and spiritual realm that it was able to dictate its own precepts. It was his spirit, primarily, and not his precepts which he desired to impart to his disciples. He made no provision for preserving and transmitting his precepts to future generations, as precious as they are to us, but he did desire that the disciples tarry in Jerusalem until they were endued with the Spirit. Jesus had the best of reasons for realizing that precepts are pregnant with perils; while the Spirit gives liberty, loyalty and life.

Did you ever stop to think: How universal is the sweep of his Spirit! It holds all the

normal human attributes in a perfect balance. He was firm; he was pliant. He was stern; he was gentle. He was meek; he was mighty. He was humble; he was self-assertive. He was resistant; he was non-resistant. He was loving—always. And here we find the key to all the rest. It was this infinite and limitless adaptation of his Spirit to all the varying exigencies of life, which has made all spirits feel the kinship of his sympathy; and all partisans claim his sanction. Herein we find the uniqueness of his character, and the resulting contrasts in Christians. He is the perfect whole; we Christians are but little fragments. Whittier expresses this truth when he says:

"We faintly hear, we dimly see,  
In differing phrase we pray;  
But, dim or clear, we own in Thee  
The Light, the Truth, the Way."

The seal of our kinship to him is personal and sacred. It is described in these words: "Hereby we know that he abideth in us, by the Spirit which he has given us." 1 John 3:24. The sign of our discipleship is patent and social. Jesus puts it in these words: "By this shall all men know that ye are my disciples, if ye have love one to another." 2 John 13:35. It is the sign of this discipleship which plunges us into the confusion of our present question. It also furnishes us with the clue to our answer.

When Christians fight are they Christians? The answer is two-fold. Sometimes they are not Christian when they fight; and sometimes they are not Christians unless they fight. Love has its own integrities, and these must be held sacred and inviolate. They must be defended, as nothing else, against anything which threatens to violate them. When the unloving becomes so aggressive and arrogant that it imperils the very stronghold of love itself, love compels us to fight. For love does not hesitate to ask us to lay down our lives for its sake. Calvary teaches us this truth in a never-to-be forgotten way. The thing which distinguishes the Christian is that he never fights save at love's command.

Society has wisely constituted mediums for the protection of the rights of the individual, so that in civilized countries the necessity for physical combat has been removed. But the moral fight still remains. Nations, as well as individuals, have certain inalienable and inviolate rights. Unfortunately there now exists no



international authority which possesses the ability to guarantee these the necessary protection when threatened or violated. In times of such impending danger or disaster, when every other recourse has failed to render the needed assistance, war remains the only available refuge and protection for a nation. Until some acceptable and accepted substitute has been established, war will continue to be not only a possibility, but also a probability which even Christian nations must face, and experience.

There is, however, one point which if kept in mind helps to clarify this whole problem. It comes out with this turn of the question. When Christians fight Christians, are they Christian? To this we give an emphatic No! For Christians cannot fight Christians. It is a moral and spiritual impossibility. Love is no traitor; it never fights itself. When such a situation seems to exist, as some claim in Europe today, there is an apostasy somewhere. Either both

sides are unchristian when they fight; or one side is unchristian in fighting, and the other is Christian in its fight. Certain it is that somewhere the Christian faith and spirit has been betrayed. In some tent the accursed unchristian thing that has caused the fighting is hidden, and time will bring it to light. In the article on "Creed and Krieg," in *The Expositor*, April, 1918, we have endeavored to point out in what tent the unchristian thing which has brought this present world war into existence is hidden. This present war presents the greatest struggle that Christianity has ever had to engage in with the anti-Christian forces of the world. When it shall have come to an end Christianity will not be dead, as Mr. Galsworthy has prophesied, but will have once again demonstrated that it is mightier than the mightiest forces which this world can marshal against it. In the midst of these dark hours we hear the voice of Jesus saying: "Be of good cheer; I have overcome the world."

## LIFE STORIES—VII

### LLOYD GEORGE

From a Biography by Frank Dilnot, Harper Bros. Copyright, 1917

Lloyd George's mother was left a widow with two little children, the eldest, the future Prime Minister of Great Britain, only three years old. She was very poor and had only one friend, her brother, Richard Lloyd, the village cobbler. This brother gave the widow and her children a home, unwittingly bringing to his cobbler's cottage the boy destined to become Prime Minister of his country in the greatest crisis of her history.

They lived most frugally. Now and then there was a little meat for the family and on Sunday morning a half an egg as a treat to eat with their bread and butter. Lloyd George went to the village school, and though as mischievous as the rest of his mates, was always at the head of his class.

His uncle was a strong Non-conformist, and still sometimes preaches in the Baptist Church of which he is a member. His influence on his young nephew was strong from the start. The children of the village school, connected with the Established Church, were marched each Ash Wednesday from school to the church to recite the church Catechism and the Apostles' Creed. Richard Lloyd protested and denied the right of the Church of England to force children of Non-conformist families to subscribe to the doctrines of the church. The boy carefully digested his uncle's protest, and led a revolt among the children. Lloyd George as ringleader was punished, but the rebellion he organized stopped the practice. One may doubt that any great spiritual fervor was the motive power of Master Lloyd George at that time. It was just the first outbreak of his desire for revolt against the powers that be—"wicked powers," because his uncle had said so.

When the boy was ten or eleven, his mother and uncle determined that he should be brought up as a solicitor, his uncle devoting to the project the few hundred pounds he had saved up for his old age. These few pounds must be

used sparingly so the old cobbler himself learned the elements of French and Latin that he might impart them to his nephew. At twenty-one Lloyd George was admitted as a solicitor, but there was nothing left for the official robe without which he could not practice in the courts. He went out and worked in an office until he had the three guineas necessary to purchase the robe.

From the start Lloyd George took the side of the farmer and shopkeeper, helping them with their small business worries. He even defended a poacher, a most deadly sin to the owners of the land. Much of his enthusiasm was expended on dis-establishment in Wales. At twenty-seven Lloyd George was elected to Parliament. His Conservative opponent was the squire of his native village, the dignitary to whom as a lad he used to touch his hat!

The young M. P. took his seat in the House of Commons April 17, 1890. Joseph Chamberlain was the leading figure in the House of Commons. Lloyd George went into opposition and Chamberlain held the Welshman up to scorn and ridicule. But to the amazement of every one, Lloyd George refused to understand that he was smashed by the eloquence of his opponent.

When practically the whole country was against him owing to his attitude on the Boer War, he decided to go down to Birmingham, the stronghold of Joseph Chamberlain, to address a meeting in support of his own anti-war policy. He would not be dissuaded, even though the chief constable of the city begged him not to risk his life on the platform. His appearance was a signal for a riot such as had been unknown for a generation. Lloyd George was at last smuggled out of the meeting, but all England rang with the story.

In 1906 Sir Henry Campbell-Bannerman, a Scotchman, being Prime Minister, appointed Lloyd George president of the Board of Trade.



He administered the affairs of this unimportant office so efficiently that before long Lloyd George became the outstanding figure of the government. When Asquith became Prime Minister he made Lloyd George Chancellor of the Exchequer. At last he had his hand on the helm.

In 1909, King George called upon Lloyd George to form a government. He presented to Parliament his first "budget," the foundation of a new social system in Britain, which was, incidentally, to break the power of the House of Lords. Lloyd George's plans were to alter the constitution of the United Kingdom as it had existed for 800 years. He would ameliorate the conditions among the poor by placing a greater tax on the rich and well-to-do. Of course, it raised a storm of passion. Many persons expressed wonder that heaven did not strike dead such a wicked person before he caused the ruin of the country!

There is a story told of a man who jumped into the sea to rescue a drowning person. "It was easy enough. I got hold of him by the collar just as he was going down. Having turned him on his back to see that it was not Lloyd George, I brought him to the pier."

But the lords killed the budget, just as was expected and then Lloyd George determined to break the lords.

One of the secrets of Lloyd George's career was that he made his opponents too angry to appraise him correctly.

In 1910, the House of Lords passed the budget, swallowing its indignation as best it could, exactly one year after its introduction into the House of Commons.

At the beginning of the present war there was much speculation which side Lloyd George would take. As he was on the side of the Boers in the Boer war, would he be against England entering into this war? However, the same reasons actuated him, that great and powerful nations have no right to crush small ones, and outraged Belgium called upon Britain to strike for her. Now the people were with Lloyd George. To his old enemies, the leaders in the commercial and financial world, he went for help and advice and by his management, the financial houses cried blessings on Lloyd George. Then started that informal but effective alliance between those old enemies, Lord Northcliffe and Lloyd George, the two most powerful men of action in Britain.

Credit is due Lloyd George for the present efficiency of the English armies at the front, for he was given control of the munitions factories.

In the thick of his other work the coal miners in South Wales, about 200,000, refused to work unless the employers conceded certain demands. These miners were responsible for supplying coal to the British navy. It was an appalling situation. Lloyd George was called to the rescue. He went to South Wales, had a straight talk with the men, and the men went back to work. This shows that Lloyd George was Britain's man-of-all-work, and that the nation turned to him in every difficulty. Among the allied nations his name roused enthusiasm

whenever mentioned. In Germany he is feared and hated more than any other British statesman. Lloyd George rules England today. He is virtually dictator, and if he lives and keeps his health, he will win the war.

With intense practicalness he has set a grocer and a provision dealer to control the food supplies of the country, a ship-owner is at the head of the mercantile marine, a working steel smelter has the control of labor. Another cabinet minister is a young American who made a fortune in business. He will stop at nothing by which the interests of Britain will be benefited and heaven help those, no matter how highly placed, who stand in his way!

Lloyd George's private life is a standing contrast to the turmoil and passion of his public energy. The writer called at 11 Downing St. one day when Lloyd George as Chancellor of the Exchequer lived there. The official residence of the Prime Minister is the famous 10 Downing St., and joining 11 Downing St., the official residence of the Chancellor of the Exchequer.

In 10 Downing St. was the residence of Lord North at the time the United States declared her independence. It is now the residence of Lloyd George.

As Mr. Dilnot and Lloyd George were busy talking a little girl of twelve came running into the room, not knowing there was a visitor. Her father caught her and for the rest of the interview she sat on his knee. Megan was the darling of her father's heart. Once she cuddled closer to her father and laughed merrily as he confessed that his "next bill before Parliament would be one to prohibit the holidays of little girls at school from lasting more than six weeks." Megan gets her share of attention in spite of the European war.

One of Lloyd George's most wonderful achievements was his contest with the House of Lords. The audacity of it cannot be properly appreciated without remembering that the English people "dearly love a lord."

When the House of Lords threw out his budget, Lloyd George entered the fray. All money bills must originate in the House of Commons; they cannot be altered by the upper house. This rule has come down from the days of Charles II. This power of the purse possessed by the Commons gives the people the command in the affairs of state. In replying to the affront cast upon the Commons by the rejection of the budget, Lloyd George said: "Who are the guardians of this mighty British people? With notable exceptions, they are men who have neither the training, the qualifications, nor the experience to fit them for such a gigantic task. The sole qualification of the majority is that they are the first-born of persons who had just as little qualifications as themselves." As we have said, the lords passed the bill!

Then Mr. Asquith and Lloyd George introduced a bill to take away from the peers their right to kill any bills passed by the Commons. They could only hold them up for three successive sessions, and the money bills they must agree to immediately or the Commons was given power to pass them over the head of the lords. To force the lords to pass this bill, Mr. Asquith brought forth ancient precedents. In the reigns



of Queen Anne and of William IV, the prime minister had secured the promise of the creation of enough new peers to insure the passage of a bill. To be sure, Queen Anne's new peers were but twelve and King William's were to be eighty, while Mr. Asquith had a list of about five hundred men to be nominated as peers. The lords raged as they saw their prestige departing with this wholesale dilution of their order. Should they defy Mr. Asquith and Lloyd George to do their worst, or should they pass the bill, and while limiting their own power preserve their ancient caste and dignity? Lord Morley in three sentences said the king had agreed to the creation of the extra peers. The bill was passed by seventeen votes. The power of the House of Lords, the power of intrenched privilege, strong for long centuries, was broken by Lloyd George, the nephew of the Welsh shoemaker!

The War came on. What would Lloyd George do? He had opposed the Boer war fiercely. But soon he came to the front with powerful appeals to the nation to strike hard and deep on behalf of Belgium. He said that the same reason that made him a Pro-Boer made it impossible for him to be a Pro-German, the same

principle, that great and powerful empires have no right to crush small nationalities.

The War threw the financial system of the world into chaos. Lloyd George, as Finance Minister, sent for his ancient enemies, the bankers and moneyed men, to come to Downing Street to help in giving stability to British finance. They went and co-operated with him. Lloyd George went before the nation with an appeal for "silver bullets," which were forthcoming.

But high-explosive shells were needed too, and at once. And now came a new alliance between sworn enemies of old—Lloyd George and Lord Northcliffe. With the backing of Northcliffe's newspapers, Lloyd George became Minister of Munitions. He had to secure the co-operation of manufacturers, to train workmen, conciliate the trade-unions, enlist women as workers, prevent the sale of alcohol in munition districts, to commandeer a large percentage of profits for the government, build factories and homes for workers, men and women, etc., etc. All were done.

At last the Welsh villager became Prime Minister, and virtually dictator, and as such Lloyd George rules England today.

## HE SHALL REIGN

### REV. JOHN H. JOWETT, D. D.

Text: "The kingdom of the world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11:15 R. V.

In the Authorized Version we have "The kingdoms of this world." In the Revised Version it is given "The kingdom of the world." Christianity does not seek the destruction of the kingdoms of the world. It does not seek to merge a rich and manifold variety into a dull and unattractive monotony. The nationalities are to be preserved. Differences in political constitution will persist. Many forms of organization will remain, many modes of expression, many varieties of external shrines. The kingdoms will be kingdoms still, even when Christianity is triumphant. But "the kingdom of the world," that subtle sovereignty whose decree runs through each and all the kingdoms, will be inherently transformed, becoming even "the kingdom of our Lord."

I. And what is "the kingdom of the world?" It is the devil-dominion in every kingdom, the carnal dominion, the lust dominion, the self-dominion, the dominion of dark superstition and of cold and cruel pride. This kingdom shall become the subject of a great and startling change, and by the alchemy of grace shall be transmuted into "the Kingdom of our Lord and of his Christ."

II. "He shall reign for ever and ever." Our familiarity with the music of the Hallelujah Chorus has led us to place the emphasis on the pronoun, but the Scripture places the emphasis on the verb. "He shall reign for ever and ever," sings the Hallelujah Chorus! "He shall reign," proclaims the Word of God! "He shall reign!" He shall not be a mock sovereign, to whom we offer ceremony but deny the scepter;

a sovereign who receives recognition on our coins, but not on our hearts; who is followed by our nods and becks and smiles, but not honored by the homage of our arms. No, he shall not be a counterfeit king, a toy king, swathed in impotent purple; he shall be a real King, and he shall reign! "The kingdom of the world shall become the Kingdom of our Lord . . . and he shall reign for ever and ever." He shall be King indeed.

III. And what are the characteristics of the Kingdom of our Lord? There is a Pauline answer sufficiently definite and descriptive. "The Kingdom of God . . . is righteousness, and peace, and joy in the Holy Ghost." We must not sever this sentence, cutting one part from another, or we shall injure a main artery, and the thing will bleed to death. The Kingdom of God is, first of all, "righteousness . . . in the Holy Ghost." And what is righteousness? It is twofold. It implies rightness with God and consequent rightness with man. Two relationships are adjusted. In the deepest places of the life an awful perversion has been rectified; then in the rectification of that relationship man is also adjustive to his brother man.

In the second place, the Kingdom of God is "peace . . . in the Holy Ghost." The peace is the fruit of the rightness; it is movement without friction; the dislocation is ended, and there is quiet liberty of movement in God. And in the third place, the Kingdom of God is "joy . . . in the Holy Ghost." Life that has been rectified in its fundamental relationships, and is now moving without discord, will certainly experience "the joy of the Lord." The laws and statutes of the Almighty will become its songs, and its obedience will be a life of perfect freedom.



And now I can see the range of the proclamation of my text. "The kingdom of the world," with all its egotism, its deviltry, its lust, its pride, is to become "the Kingdom of our Lord," with its fundamental righteousness, its pervading peace, and its enduring joy.

And this is the Kingdom for which we pray when we say, "Thy Kingdom come." Are there any signs of its coming? Before I wrote this sentence, I looked at the current copy of my daily paper. I laid the paper down, and returned to my text asking the question, Where are the signs of his coming?

And yet, all the signs are not wintry and depressing. I turn to my calendar, which tells me Nature's movements, and I find these entries: "Skylark sings until November." "Yew tree begins to flower." "Crocus appears;" and all these emerge even amid the prevalent cold and desolation.

And so it is in the moral world. If I look closely, there is more than tragedy and disaster, more than moral lapse and degradation. There are signs of a quickening presence which clearly suggests that the Kingdom of the spiritual spring is coming. Look at the glorious ferment of our time! It is surely due to some hidden yeast which has been implanted in the affairs of men by the Divine hand. Look at the growing dissatisfaction with the unsatisfactory. Look at the uneasiness which is more and more troubling the easeful. Look at the awaking conscience of the world in every people and in every land. Everywhere the peoples are stretching themselves, as a sleeper emerging from a deep sleep. The people may be a little uncertain both in sight and movement, but they are opening their eyes, and they are staggering to their feet, and they will soon be able to stand! Yes, I welcome the ferment; I welcome the unrest. It is as the troubling of the waters by the angel at the pool, and its very disturbance is fraught with gracious healing.

But even though there were no signs of the spiritual spring, nothing but grim, hard, black winter, nothing but the reign of deviltry and pride, it would still be ours to call to the peoples, to confess the glories of our sovereign Lord, to proclaim his rightful sovereignty, to herald the beneficence of his sway, and humbly and unceasingly to pray, "Thy Kingdom come."

IV. Now, the Kingdom of our Lord is founded upon the love and grace of our Lord. If, therefore, we would promote the Kingdom we must proclaim the love; if we would establish the sovereignty we must sound his grace abroad. In the Christian evangel there are, at any rate, three things. First, there is revelation, a drawing back of the curtain, and the unveiling of the Father in Jesus Christ our Lord. Secondly, there is aspiration; moral ideals and possibilities are presented to us like sunlit Alpine heights. And third, there is inspiration; we have the word of reconciliation in Jesus Christ, and in him also we have the gift of eternal life.

Now we have got to tell this good news, to announce this evangel, even though the whole world were frozen in unresponsiveness, and no one believed our report. The Church of Christ has no option. She has received her marching orders. She is to "think imperially" in the

grandest sense, and to "go into all the world and preach the Gospel to every creature."

But before the Church can truly and fruitfully think imperially, she must of necessity live holily. Her imperial thought depends for its virtue upon her personal life. Her thought-stuff gathers its strength from her life-stuff. There will be nerveless thought where there is nerveless life. The ministry of the foreign field has its efficacy determined by the character of the Church at home.

If we are to be instrumental in transforming the kingdom of the world into the Kingdom of the Lord, he must first of all be "our Lord." Is he that? It is no good our going any farther unless we can humbly address him by this most sacred and personal name. Unless we are Christian saints, we shall never be Christian imperialists. If there is homage at the center, there will be wonderful happenings at the circumference. Foreign missions are quite secure if only we have a home Church sincere and sanctified.

Well, what think you of the Church at home? Does she constitute a hopeful starting-point of Christian imperialism? Think of her quarrelsomeness. We are far more intent upon controversy than we are upon service. The churches put more energy into canvassing at an election than into canvassing for souls. We become more interested in a fierce personal combat than we do in an evangelical crusade. And then think of her quarrelsomeness! How petty many Christian people are, and how "touchy," and how easily they throw up their sacred commissions! A man is subject to what he calls offense, and he immediately sends in his resignation. The whole thing is regarded as a relationship between man and man, and the Lord does not count!

How can we say he is "our Lord" when these ugly things exist in our midst? And how can we be intent upon the spread of his Kingdom when we give him no honor as our King? Before we can be ardent apostles it is needful that we be lowly disciples, flinging ourselves at the King's feet with the cry, "My Lord and my God!"

Get this life at the center, and it will radiate with marvelous force. A friend said to me the other day that he had got a lens which would throw a picture the length of the street. And when the heart of the Church is clean and sincere, she will have a lens through which she can send a clear image of the Lord to the ends of the earth. When we are lit up, "Gentiles will come to our light." "Nations that knew not thee shall run unto thee because of the Lord thy God."

In West China there are six churches represented. Four of these advocate infant baptism and sprinkling; one believes in immersion, and one does not baptize at all. When the Chinese wish to know an individual's church affiliation they ask whether he has received the da shi, shaio shi, or wu shi, meaning the big wash, little wash, or no wash. We probably experience a slight shock at this unique statement of a battle-worn doctrine.—Woman's Missionary Friend.



# PICTURES FROM THE FRONT

Isaac Marcossion is a noted war-correspondent who has been at the scenes of great events during the whole extent of the war, and has recently returned to America. He has been at the front in Russia and Italy and France. Though an American, he is a British officer and has had the protection and privileges of the British uniform at the front.

From an address which Mr. Marcossion recently gave before the Cleveland Advertising Club, we select several striking paragraphs, a pathetic picture of the women in the devastated territory, and a characterization of three important personages responsible for the prosecution of war.

## The Women of France

The glory of France today is the glory of her women. There used to be an illusion before the war, indulged in by members of my own sex, that women were the weaker sex. No man who has seen the women in France, the women in this war, can have any such illusion.

I have seen the women in this war from that "Legion of Death" of 5,000 Russian women in Petrograd, to the 95-year old woman in Italy, whom I saw pounding rocks on the highways, in order that her sons and grandsons and great grandsons could go to war. If you had seen that panorama of service, that epic of self-abnegation, you would realize that never again can the world say that women are the weaker sex.

The glory of France is her women.

One day, coming back from the French front, through a region so devastated and ruined that none of you can imagine it, through miles of ruined towns, stormed churches, in that hideous waste which the German leaves in his path, I was surprised to hear the sound of a hammer.

I stopped my car, got out, and there I saw a solitary house, with crazy walls and wobbly chimney, from which rose a wisp of smoke. I walked across the fields and looked in. There I saw a woman standing at an improvised forge beating out a horseshoe. Her husband had been the village blacksmith. He had been killed in action, and she wore his uniform. A little child played at her feet. Nearly everything this woman had had in the world had been wiped out by the war. The crazy roof over her head, the child at her feet, and the hammer that had given her sustenance, were all that were left.

Between the beats of the hammer I could hear the boom of the cannon thirty miles away.

As I listened to that woman's hammer, it seemed to echo the sorrow of the woman, who, as she stood there, was the symbol of her sex. I wished with all my heart that some great artist had been with us, to paint a companion for that wonderful picture that hangs in the Metropolitan Art Gallery showing Joan of Arc.

Those two women, Joan of Arc, and the woman I saw that day at the forge, were immortal sisters.

Once crossing the desolate wastes of death, I was very thirsty, so I stopped at a farm house, where in the garden was working an old

French woman. When she brought me the water, she asked me where I came from, and when I told her, she said, "Let me show you what this war has brought me." She took me into a farm house, where on the wall hung a small French flag. On this flag were pinned four Crosses of War.

The French nation gives to its soldiers who do heroic deeds this cross, which corresponds to the British Victoria Cross.

Four sons of this woman had won that cross. All of them had been killed in battle, and as these crosses had come back to her, as a symbol that they had not died in vain, one by one she pinned them on the flag. When the fourth boy was killed, he had worn a wrist watch, which was going when he died. One of his comrades wound it and sent it to her. She received it the next day. It was still running. She hung it on the wall under the French flag, and every night she winds it, and every morning she hears it ticking like the beat of a human heart. It is to her a living link with her heroic dead.

I have stood in my life in many sacred places, but that afternoon, with my hat off, I felt as though I was in some sanctuary of the great. I never felt the same reverence in St. Peter's, when I saw the pope, or when I stood in Westminster Abbey, or when I stood before Kazan and saw a whole nation kneel in the snow, while the Easter bells rang out. None stirred me as I was stirred that afternoon, in that old shanty. When that old woman who stood there looking at the flag and the four crosses, spoke, as I listened to her voice, I could hear again the beat of that hammer; and the tick of the watch and the beat of the hammer were one and the same thing. They echoed the imperishable heart-throbs of France.

As I go about this country I hear men ask, "Is France down and out?" When you have seen what I have seen, you will realize the folly of this remark. When you have stood as I have stood on those hills that looked down on Verdun, and have seen the imperishable watermarks of that high tide of French valor, you realize why and how that great French phrase, "Ye shall not pass," contained the epitaph of German advance. You also comprehend that the heroism and courage that wrote it there will inscribe a kindred motto, "We shall endure," upon the very walls of the world.

That is France.

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## Sir Douglas C. Haig.

I came back from the battle of the Somme to a little French chateau, over which floated a British flag, and I knew that here was the headquarters of Gen. Haig, commander-in-chief of all the British armies in France and Flanders. From here is issued every night Britain's Roll of Honor, the casualty list.

As I rode into this chateau, there were little children playing in the grounds, each with a "teddy bear." I found out later that the grandfather of these children had owned this chateau. He died in the early days of the struggle, and his son, the father of these children, had



been killed. Their mother had died of grief and shock, and all that was left were the three children and an old woman who cared for them. So that when Sir Douglas Haig came there, he gave them three rooms in the chateau and asked them to remain there with him, and so it happened that the children's laughter mingled with the roar of those guns that were helping to decide the fate of the world.

There is nothing spectacular about Haig. Being a Scotchman, he talks little, but does much. He is as sparing of men as he is of words. His greatest quality is that he never needlessly sacrifices men. He will lead a strategic retreat rather than sacrifice his men. He told me once that the great need of the war is going to be, in the end, man power.

One day I sat in front of the fire with him, long before America was in the war, and he was talking about the effect of the war on men.

He said: "You know this war, which is the most cruelly brutal thing in the world, is in itself the greatest maker of men. Our average youth is undisciplined, yet the war is making him a grand soldier. His going across the seas will make him a better recruit for Peace, and the same is true of the Canadians, than whom there are no better soldiers in this war."

And what is true of the Canadian will be true of those great American troops of ours; crossing the seas on the greatest of all adventures, rubbing shoulders with the big things of life, they will come back to you big men. Bigger than ever before, and more spiritual, because this is a war of spirit. These men who are going out to fight are going out on a far more heroic and wonderful mission than that of the Crusaders of old.

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### Lloyd George.

Lloyd George is not a human being, he is a syndicate, a group of men, each man representing a certain vitality, each a certain genius, all bound together in a magnificent dynamo of service. I must confess that with Lloyd George I feel a sense of admiration that I have for no other human being in this world. Lloyd George took over the production of shells in England in 1913. Shells meant life. Labor was then, as now, up in the air.

I was with Lloyd George when he went to address a Labor Congress. They wanted all the profits in the world, and on his visit to the Trade Union Congress depended the Cause. If they were not placated, no shell factories would operate. The room was jammed with men, the very air was hostile toward this little man. He walked down while the men were yelling and his very life was in danger, yet with two sentences it seemed as if some magician had waved his hand over the crowd.

He said, "I come to you as a working man. I work harder than any man or group of men in this hall. My yesterday's work hours ended this morning at four, and I began this morning at six." He said it so simply and eloquently that they were hushed into silence.

### General John C. Pershing.

Once more I was back in France, back in the domain of the fighting man, back in the empire of Death. I had noticed on the train that there were men there who rolled cigarettes with one finger and chewed gum with both jaws, and then I heard such classical parley as, "Can that noise, Bill, and let's beat it back to camp," and suddenly I realized that at last I had come to my own people. No music I have ever heard in my life was so sweet to my ear as the sound of that little western slang, which I heard that afternoon in northern France.

I got in the car and started up the road and there, just as if a master stage manager of the war had set the stage, I came to a turn in the road and saw, with the great mountains for the background, the American flag.

Throughout the war, I have been privileged to see the great things. I saw a Democracy born, I saw the British Grand Fleet, I saw the Valhalla of Italian valor, I saw the battle of Somme, one of the greatest in this war, shoulder to shoulder I have stood with Haig's unconquerable army, and yet nowhere in all that panorama, had I seen anything that moved me and stirred me, or awed me so, as the sight of the Stars and Stripes, whipped by the winds of France! This country was fighting in this war!

I walked down the road and soon stood before a man who had two silver stars and a silver eagle on his shoulder, General Pershing.

While we talked we could hear the tramping of American troops down the French road, the beat of American shoes on the French cobblestones; I heard young American voices giving clear commands, American voices singing American songs, and out through the window I could see the waving American flag.

General Pershing got up and stood at the window. As we were hearing and seeing the same things, thinking the same thoughts, down across the night air came the most mournful, wistful, beautiful sound of the war, the bugle sounding taps.

It all meant one thing, that at last America was up and doing. That that old era of our aloofness and indifference to the world events had ended, and a new glory had come to Old Glory.

When the time came for me to go, had I asked for a message from Pershing, he would have sent the message that this is a war of the fighting spirit, and the only way to keep that spirit alive is for every man to feel in his heart that American armies in France must be made to realize that there is a united country behind them.

The heart and conscience of this country are being aroused as never before, and in that awakening I see a sign of the things that are to be. A patient nation slow to wrath, but swift and resistless in retribution!



# JOHN G. WOOLEY, ORATOR

Rev. Wilbur F. Crafts, Ph. D., International Reform Bureau

No English speaking orator of this generation, whether of pulpit or platform, has given to the world a collection of augmentative oratory so perfect in diction, so unique in illustration, so keen in Biblical exposition, so steel-linked in logic as the speeches of John G. Wooley, most of them given to great conferences and conventions to which he was invited to speak as a leader of leaders. To those of us who have heard him often and have eagerly read everything he has published, his calm self-possession in facing an audience, and his perfect command of language recall Wendell Phillips. In both cases audiences felt they were listening to a prophet's message. But Phillips was not the equal of Mr. Wooley in illustrations that reached through whole paragraphs like the web that held the woof of his argument beautifully and strongly together. Sometimes Wooley reminds us of Joseph Cook by the clear upward steps of his unanswerable argument. At times he reminds us of Henry Ward Beecher, especially in his development of original illustrations from nature and common life. One of the most remarkable things about his lecture is the infinite variations he played on one string: **The duty of a Christian citizen to be a Christian at the ballot box.** That was the subject of every one of his hundred lectures in which I have never read or heard so much as one sentence that was even once repeated. He is always pulling away toward one port, firing at one target, urging all to one goal, but he avoids monotony by an incredible variety of statement, illustration and argument, with new application of Scripture at beginning and end and all along the way.

Theological students should be urged to saturate themselves with these "civic sermons" (published in a series by the Anti-Saloon League Press, Westerville, Ohio) to get the habit of finding the present practical meanings of Scripture. I do not know of a preacher who interprets the Bible so often and so aptly.

All his earlier lectures illustrate the fact that needs emphasis in this war time that **constructive criticism is one of the chief functions of friendship.** It is the chief work of prophets in all ages to "criticize the church" in order to arouse it to do its best, and to criticize the nation for like reasons. Only those who care little for the honor of church or state will be silent when it is untrue to its ideals.

We subjoin instructive abstracts.

## The Struggle With Appetite.

(From lecture in 1893.)

I shall never drink again; but one night in a New England train, and very ill, I met a stranger who pitied me and gave me a quick, powerful drug out of a small vial and my pain was gone in a minute or two, but alcohol was licking up my very blood with tongues of flame.

I should have gotten drunk that night, if I could. I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody; of the bright little home in New York; of Mary and the boys; I tried to pray, and my lips framed oaths. I reached up for God, and

he was gone, and the fiercest fiend of hell had me by the throat and shouted, "Drink, drink, drink!" I said, "But Mary—but the boys;" it said, "To hell with Mary—come on, to the saloon!"

It was not yet daylight, Sunday morning, when I stood on the platform at Pawtucket, Rhode Island, alone. I flew from saloon to saloon. They were shut up. All that Sunday, locked in my room at the hotel, I fought my fight and won it in the evening by the grace of God; but the people of Pawtucket never knew that the man who spoke to them that night had been in hell all day.

What would you take in cash to have that put into your life?

That is to be my portion until my dying day; but though merciful, patient time shall cauterize and heal the old, dishonorable wounds, and cover them with repulsive but impervious citatrices, yet because I had those wounds I am to be through my whole life considered a moral cliff-dweller, a creature of precipices, where one false step ends all; and so, I am denied full confidence of my fellowmen—the highest grace of life to strive for, in this world. And I am told I have a Christian enemy or two who wait on tiptoe of expectancy and cheerful prophecy the sure, near coming of my final plunge back into the Dead Sea of drink.

Several years ago, at another time, after a long lecture tour in the West, I telegraphed to my wife in Boston, "I will arrive home tonight at eleven." The train was late, and long after midnight I came under her window. The light was burning, and I knew that she was waiting for me. I let myself in; there were two flights of stairs, but twenty would have been nothing to me, my heart was hauling away, like a great balloon.

She stood in the middle of our room as pale and cold and motionless as a woman of snow, and I knew at a glance that the sweet, brave life was in torture. "What is it?" I cried, "what is the matter?" and in my arms she sobbed out the everlasting tragedy of her wedded life: "Nothing—at any rate, nothing ought to be the matter. I do believe in you; I knew you would come home; but I have listened for you so many years, that I seem to be just one great ear when you are away beyond your time; I seem to have lost all sense but that of hearing when you are absent unexplained, and every sound on the street startles me, and every step on the stairs is a threat and a pain, and the stillness chokes me, and the darkness smothers me. And all the old, unhappy home-comings troop through my mind, without omitting one detail, and tonight I heard the children sighing in their sleep, and I thought I should die when I thought of you having to walk in your weariness, and in this midnight through Kneeland Street alone."

She thinks that I will never fall; and would deny today that she knows any fear, but yet, until the undertaker screws her sweet face out of my sight forever, that ghastly, unformed, nameless thing will walk the chambers of her heart whenever I am unaccounted for.



By the mercy of God, that has given to you the unshaken and unshakable confidence of her you love, I beseech you make a fight for the women who wait tonight until the saloon spews out their husbands and their sons and sends them maudlin, brutish, devilish, vomiting, stinking, to their arms.

And you, happy wives, whose hearts have never wavered or had occasion to waver, and who, when your husbands fail to come on time, can go to bed without a fear and go to sleep with smiles upon your lips, and sleep the long night through too peacefully even to dream, by the mercy of God, that gives you that, I beseech you, band yourselves to help, at least to cheer, the wives, who, their whole lives through, must walk the rotten lava-crust of burnt-out confidence—their very love a terror and a pain.

And you good, calm, untempted men who never fell, who never tasted death for any man and never mean to, I beseech you, **cast a vote the next time for the sake of the drunkard, and try to make the stations on life's highway safe for storm-driven men to stop at any day or any night.**

#### Copartnership of Piety and Piracy.

(From address to the Cincinnati Methodist Conference, 1894.)

If my heart were the speaker today, you should not want for eloquence. I was born into this church, in this conference, as were also my father and my mother.

From Collinsville, my birthplace, to Wilmington, has been a long journey, terrible in its waste and losses, awful in its disappointments and perils, unspeakable in its heart-aches; but I have come back, back from traveling in far countries, back from riotous living, back from husks and shame and swine. I know of nothing more like fame than being counted fit to direct, for a space, the thought and prayer of the Cincinnati conference upon this greatest reform of these greatest days. If I speak with unconventional plainness you will be patient with me, for my heart hurts, and you would not wonder if I were to tell you all. I have the advantage, or disadvantage, of not knowing how a single man in the Conference votes. But the matter is political, and I for one, am very glad of it, and hope and expect that it will perplex, derange and engross politics until the right wins; for, of the future peace, prosperity and perpetuity of this country, "other political foundation can no man lay than is laid in Jesus Christ," the infinite victim and enemy of the liquor traffic.

\* \* \*

"The liquor traffic can never be licensed without sin"; that is the Methodist interpretation of the voice of God, and the finest sentence in the language of this reform—so far. Of the colors she flies and her status upon the technically moral aspect of the subject, the Methodist Church may well be proud. No Methodist man deals in the drink except some very careful or very negligent physicians, some belated druggists or greedy pharmaceutical hypocrites, and our homes are clean in the main. No alcoholic sacrament, so far as I know, jeopardizes a redeemed drunkard in a Methodist Church. But on election day the "visible church" becomes "invisible" and drowns like a chameleon upon

the bar of the saloon; for saloons are creatures of license, licenses are creatures of law, laws are creatures of legislatures, legislatures are creatures of political parties, and the parties that stand for license, or non-intervention, contain ninety per cent of the Methodist vote.

\* \* \*

The beauty and perfection of a honeycomb are not due to the skill of bees but **the pressure of honey**. Into the dreary monotony of round cups in wax the bees pour the gold of infinite clover bloom, four million trips to the pound—the honey-pressure works out God's geometry and squares the circles into hexagons, and makes honey even of the honeycomb. Almost any political comb will do, **but it must hold honey**. A license, or tax law, is not a cup but a **hole** and can retain nothing. You and I must put in the gathered gold of growing sentiment, as we gather it little by little, and when the old hive is full we must **swarm**. Then our old owners will beat pans and throw dust, but we must settle outside until we can go to work in a new hive. I think this is all the Third party movement amounts to—a place to wait until the new cleavage comes and the new hive is ready; its work has been that of testimony, agitation and education to the truth. It has not always been wise, but has always been true and clean.

\* \* \*

#### The Cross in Politics.

(From address to Convention of College Men, 1895.)

"He that will come after me, let him take up his cross and follow me." Which by the usual interpretation means to speak in class meeting or the like, and it may be that, but it is much more. You will not think I cast a slur upon any custom, interest or doctrine. I am contending that our best people are prone to overlook close, present, unpopular, disagreeable, dangerous crosses.

But the road is through Gethsemane and Calvary and so, instinctively, we follow the way of the world and make detours to avoid trouble.

Paul said, "Be not conformed to this world"—Latin for "spoon-fashion."—Be not "spoon-fashion" to a saloon keeper in the ballot box! There is the saddest phase of the saloon question, that the voting Church is spoon-fashion with the drink shop. But be "transformed"—cross formed. I remember in Gounod's opera where Valentine would avenge poor Marguerite and finds his sword useless against the foul fiend, but suddenly reverses it and holds up the hilt, which is a cross, and the fiend crouches and flies. So in the presence of a church transformed by real operative, unwavering faith in God, wrong shrivels, crawls and dies, but all the powers of sin revel in the coy conformity of Christians.

\* \* \*

**But there is one common cross to all citizens. I mean the one we place against men and measures on a ballot slip. We must take up that and follow Him, to the Capitol.**

(From speech at Prohibition National Convention, 1896.)

So then, upon the highest altitude that party politics has ever scaled, we raise a simple cross. It is an emblem of liberty. Let no slave fall in!



It is an emblem of uprightness. Let no man do a crooked thing for us!

It is an emblem of charity, its angles are right angles. We can be 90 degrees apart and yet abide together, one in Christ. So Catholic and Protestant, Calvinist and Arminian, Baptist and Quaker, manufacturer and importer, capital and labor, banker and farmer, come on!

It is an emblem of breadth; its arms stretch wide to every horizon. No cant or petty narrowness can harbor there.

It is an emblem of equality; its foot is in the secrets, fruits, and forces of the mother earth; its right arm is man, its left arm is woman; its head is in the infinite sky.

It is an emblem of Jesus Christ in whose Gospel is neither male nor female, Jew nor Greek, Barbarian, Scythian, bond nor free. We raise it in his name, and put him to the test according to his own word, "And I, if I be lifted up, will draw all men unto me."

Labor, with poverty gnawing at its vitals shall see it and take heart of hope. Sordid Capital shall look up from its money-bags, see it, and be ashamed. Woman shall see it in the Easter morning of American politics, when it begins to dawn and shall go into the churches and conventions and say: "Christ is risen, and behold he goeth before you into universal dominion."

### FROM "YOUR BOYS."

By Gipsy Smith.

(Copyright by Geo. H. Doran Co., New York.)

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"I am afraid," said a padre to me once, "the boys are skeptical."

"Come with me tomorrow," I answered. "I'll prove to you they are not skeptical."

We were half an hour ahead of time and the hut was crowded with eight hundred men. They were singing when I got in—something about "an old rooster—as you used to."

Do you suppose I had no better sense than to go in and say, "Stop this ungodly music?" You can catch more flies with treacle than with vinegar.

I looked at the boys and said, "That's great, sing it again."

And I turned to the padre and asked, "Isn't that splendid? Isn't that fine?"

While we were waiting to begin the meeting, I said, "Boys, we must have another."

"One of the same sort?" they shouted.

"Of course," was my reply. And they sang "Who's your lady friend?" and when they had sung that, I called out, "Boys, we will have one more. What shall it be?"

"One of yours, sir."

I had not trusted them in vain.

I said, "Very well, you choose your hymn."

"When I survey the wondrous Cross"—that was the song they chose.

And they sang it all the better because I had sung their songs with them. Before we had got to the end of the last verse some of those boys were in tears, and it wasn't hard to pray. It isn't far from ragtime to "When I Survey the Wondrous Cross."

When they had finished the hymn, I said, "Boys, I am going to tell you the story of my father's conversion." For I had to convince

my padre friend that they were not skeptical. I took them to the Gipsy tent and told them of my father and five motherless children, and of how Jesus came to that tent, saving the father and the five children and making preachers of them all.

I said, "Did my father make a mistake when he brought Christ to those five motherless children?" And the eight hundred boys shouted, "No, sir."

"Did he do the right thing?"

"Yes, sir."

"What ought you to do?"

"The same, sir."

"Do you want Jesus in your lives?" and every man of the eight hundred jumped to his feet.

You say they are skeptical where Jesus is concerned. I'll tell you when they are skeptical—when they see the caricature of Jesus in you and me.

\* \* \*

I was, as I have said, under shell fire for a month in one place—night and day for a month—and never allowed out without a gas-bag round my neck. I slept in a cellar there at night when I did sleep—only 700 yards from the Germans—and, as I have said before, it was cold.

When the thaw set in, I put a couple of bricks down and put a box-lid on top, so that I could stand in a dry place. We had two picks and two shovels in that cellar in case anything happened overnight. I have been up against it. Whenever I talked to the boys there they sat with their gas-bags round their necks, and one held mine while I talked. It was quite a common thing to have something fall quite close to us while we were singing.

Imagine singing "Cover my defenceless head," just as a piece of the roof is falling in. Or—

In death's dark vale I fear no ill

With Thee, dear Lord, beside me—  
then another crash! That makes things real. Every word was accompanied by the roar of guns—the rattle of the machine gun and the crack of the rifle. We never knew what it was to be quiet.

\* \* \*

If I had my way I'd take all the best preachers in Britain and I'd put them down in France. And if the church and chapel goers grumbled, I'd say, "You're overfed. You can do without a preacher for a little." And if they were to ask, "How do you know?" I should reply, "Because it's hard work to get you to one meal a week. You only come once on Sunday and often not that. That's how I know you are not enjoying your food."

### Perseverance.

The late Senator Hoar, of Worcester, Mass., tells of a toad he saw in his garden that ran into a spider's web. The spider gave the toad a vicious bite. Instantly the toad hopped back to the lawn, found a bit of plantain leaf, chewed it, and then hopped back into the web again. He got another bite, and hopped back to his antidote again. Seven times this was repeated, but by the eighth return there was no spider's web left, and the persevering toad hopped on his way rejoicing. I wonder how many of us return to a hard task seven times?



# METHODS OF CHURCH WORK

E. A. KING

The month of June is a glorious month everywhere. In our churches it will be "Children's Day" month. It may be a month of weddings also. We have emphasized Children's Day in our methods and we hope you will have a great observance of this event.

Repeatedly we call the attention of our readers to books that are of real value. This month we wish to mention a new set of fifteen volumes that we have just secured. They are published by Moffat, Yard & Co., New York City and are called the "Library of Modern Thought."

These books deal almost entirely with psychology. The authors seek to understand the human mind and such research is of untold value to the thoughtful minister.

Such subjects as Social Sanity, Parenthood and Race Betterment and the World of Life are also considered. It would pay any of our readers to address a post card to the publishers for their printed circulars and descriptions, mentioning The Expositor. The editor feels that in these books he learns what men are thinking and searching for. Books of this character are being read very widely by the laity. It is time we preachers knew more about such things.

It is always helpful to have expressions of appreciation of the value of this department from men who know what it is calculated to accomplish. Recently we had a letter from the Western District office of the Presbyterian Church, department of the Every Member Canvass. The writer of the letter said: "I very much admire your magazine and congratulate you on the good work you are doing."

If you have raised any money recently tell us how you did it. This department is an exchange of ideas, a sort of clearing house of methods. One of your plans may help some other brother to win success out of near defeat. Send everything of this kind to the editor of the Methods Department, Rev. E. A. King, 73 South 15th Street, San Jose, Calif.

## HOW TO MAKE CHILDREN'S DAY A GREAT DAY

First: Plan a service in which every part possible is taken by the children. Let it be their service. Mass all the little folks in front of the congregation. Have flowers, flowers, everywhere. Get every bit of starch out of the service except what is in the children's clothes. Make it a service full of the good cheer of childhood.

Second: Recognize the Cradle Roll. Start it at this time, if you haven't one, and announce its beginning and the charter members. Especially invite Cradle Roll parents to come and bring the babies, and give them the best seats. Have a special exercise for them. Announce as many new members as possible and at least have all the babies brought forward

to receive a flower. Such an exercise brings the very little children to notice. It pays mightily.

Third: If there are people of another race and language in the community invite them especially, and notice their children. Let these children of foreigners give recitations. Exhibit thus their care for them and their children and watch their glowing faces and tear-filled eyes.

Fourth: Have the children brought for baptism. Make this a feature of the service. Parents will look forward and plan for it. This intensifies the spiritual impression of the day.

We repeat the fact that Children's Day can be made one of the great days of the year. It is if some of its manifold opportunities are used. Through its use the church may get herself into the affections of many hearts and homes which till then seemed closed.—H. H. Kelsey, D. D., San Francisco.

## HELPS FOR CHILDREN'S DAY SERMON

Many of our readers will enjoy reading "Parenthood and Race Culture" by Caleb Williams Saleeby, published by Moffat, Yard & Co., New York, in their series "Library of Modern Thought."

Chapter 1 is an introduction and the text of the chapter is "A Little Child Shall Lead Them." The emphasis is placed upon the importance of little children and you will go a long way before finding better material for your children's sermon this year. We have recently preached a sermon on the Sunday School entitled, "Handing on the Lamp of Life," and got much of the inspiration and the facts from this chapter. The whole book is unusually valuable. Send to the publishers for literature about this new set of books.

## MAKE CHILDREN'S DAY A "FLOWER DAY"

If you who read this article live in the suburbs or in the country, or even in that part of a city where you have yard room enough to raise a few flowers, I should like to ask if you have ever walked with a bouquet of flowers of any kind through the section of a city "where the other half lives." If you have you know you have not gone far before you have been met with the request: "Please, lady, give me a flower?" You didn't have the heart to refuse and before you knew it the bouquet was gone.

Anyone who has had this experience knows, too, the good the flower missions do in summer and what an opportunity our young people's societies and Sunday Schools have to feed this hunger for a bit of the beauty that is the handiwork of God. Why not make Children's Day a "Flower Sunday?" The First Christian Church of Atlanta, Georgia, had such a day one year. The Sunday before "Flower Sunday" the pastor announced to his congregation of about one thousand that such a service would be held in



that church the following Sunday; and he earnestly requested the members to bring just as many flowers as they possibly could.

To say that the response was most enthusiastic would give but a small idea of the gorgeous and wonderful scene that many thousands of flowers presented. There were flowers everywhere. The pulpit was a solid bank of flowers from the floor up to the reading desk. This was arranged by placing tables and chairs around on the pulpit and literally covering them with flowers.

Above and back of the pulpit were great clusters of magnolias against the mahogany woodwork. The baptistry and the choir loft were a mass of gorgeous blooms. During the Sunday School hour there were appropriate songs and recitations by the children, and at the church service the sermon was from the text, "Consider the lilies of the field, how they grow."

At the close of this delightful service the pastor asked for a hundred volunteers to make the flowers into bouquets, so that every one in the hospitals, Old Ladies' Home, Home for Incurables, and also in penal institutions, should have a bouquet. This they did, making five hundred bouquets of goodly size with a card attached to each which read:

Compliments of  
The First Christian Church  
"Flower Sunday"

Friends with automobiles and carriages placed them at the disposal of the committee to deliver the flowers. It would be hard to describe the pleasure and happiness that these flowers brought to old and young, rich, poor and unfortunate. This service of love and beauty met with such splendid success and response that it will be observed every June. There are thousands of Sunday Schools that might duplicate this service.—Ministers' Social Helper.

### PRAYER FOR CHILDREN'S DAY

The following practical prayer is taken from a Children's Day program:

"Make clear to those of older years the inalienable right of childhood to play, and give to those who govern our cities the will and ability to provide the places to play; make clear to those who minister to the appetite for recreation the guilt of them that lead astray thy children; and make clear to us all that the great school of life is not encompassed by walls and that its teachers are all who influence their younger brethren by companionship and example, whether for good or evil, and that in that school all we are teachers and as we teach are judged. For all false teaching, for all hindering of thy children, pardon us, O Lord, and suffer the little children to come to thee for Jesus' sake."—Mornay Williams.

### "BRING IN THE CHILDREN"

We do not know of a stronger appeal than the following to arouse a church to action regarding the religious training of its children. We have used it in circular form and in the closing paragraph of a sermon. We hope it may be reproduced thousands of times this coming Children's Day.

"Our great need today is a mighty impulse of the Holy Spirit to thrust out the laborers to gather in the unreached children and youth. Woe will be unto us should we permit our churches to become merely pleasant meeting places for the well-to-do, the well dressed, the well instructed, heedless of the exceeding bitter cry of the young children that faint for hunger in the top of every street!

"Let the church have or not have ample and well arranged buildings, but let it bring in the children.

"Let the church be in crowded city, elegant suburb, pleasant town, village or in the country, but let it bring in the children.

"Let the Sunday School be or not be furnished with trained teachers, and equipped with charts, blackboards, maps, library and all educational appliances, but let it bring in the children.

"Let it be criticized as behind the times or praised as up-to-date, but let it bring in the children.

"Let it have its membership of thousands, its membership of hundreds, or only of scores, but let it bring in and keep in the children.

"Let it have or fail to have the finest music, a competent choir or chorister, but let it not fail to bring the children into its fold.

"If it fail in this, the judge will say, 'Inasmuch as ye did it not to one of the least (the youngest and poorest) of these, ye did not to me.'"

### AN EXERCISE FOR CHILDREN'S DAY PROGRAM

#### 1—Daisy

Bright-eyed daisies among the grass  
Are cheerily nodding to all who pass.  
If we stop a moment we'll hear them say,  
"We are glad to blossom for Children's Day"

#### 2—Buttercup

Down in the meadow the bright buttercup  
Proudly her golden chalice holds up.  
Listen and hear what she has to say:  
"I give my gold for Children's Day."

#### 3—Violet

Sweet little violets down by the brook  
Up from their mossy bed timidly look.  
They, too, are speaking. Hear what they say:  
"We're glad to blossom for Children's Day."

#### 4—Lily of the Valley

Lilies are shedding forth on the air,  
From shadiest nooks their perfume rare.  
Swaying and nodding, what is it they say?  
"We're ringing our bells for Children's Day."

#### 5—Clover

Pink topped clovers out in the field  
Gladly to all their perfume yield.  
As we stop beside them, what do they say?  
"We gladly give all for Children's Day."

#### All:

We all rejoice that our gifts we may bring  
To honor the Christ, our Saviour and King.



## HONORING THE YOUNG MEN

The following interesting item is taken from the Children's Day calendar of the Porter Church, Brockton, Mass.

Last Thursday night's meeting was one of timeliness and importance. Ten of our 1917 high school graduates were felicitated by George N. Gordon, George W. Alden and James B. Fraser. A little token of remembrance was presented to each by the pastor, savoring of usefulness and patriotism. The roster of those in the country's service, 21 in all, was read by the pastor, and appropriate remarks were made by Major Williamson. A pocket New Testament, bound in leather and suitably inscribed with greetings from the meeting, will be sent at once to each one enlisted.

## BROTHERHOOD LETTERS TO SOLDIERS

At Long Beach, California, the Washington Gladden Club, which is a Brotherhood, sends a monthly letter to each man who has gone into service for his country. There are 44 on the honor roll and each one has been elected into full membership of the club.

## UNIQUE DEDICATION OF A SERVICE FLAG

The following program arranged and used by Rev. Albert Donnell, Jewell City, Ct., on the occasion of a service flag raising, may contain helpful suggestions for similar programs in other churches. It takes the place of the Order of Worship, from the hymn before the sermon to the benediction.

Hymn—The Battle Hymn of the Republic.

Statement Regarding the Flag.

Naming the Stars.

Dedication.

To be read responsively:

**Why do we here and now dedicate this flag?**

Realizing that the war in which we are engaged not only has a social and political bearing, but also a far-reaching religious significance, we in God's house, on the Lord's day, as an act befitting the place and time, dedicate this flag.

**What does the flag indicate as to our thought regarding the enlisted men?**

As a recognition of the honor due those who go to the defense of our country on sea, or land, or in the air, and of the indispensable service of those enlisted in the "army behind the army," we dedicate this flag.

**To what service do we pledge ourselves by this flag?**

As a pledge that we, in the place we occupy, will do that which in us lies to uphold the government of our nation and our state, and that we will faithfully, patiently and cheerfully render such service as is in our power to further the cause our defenders represent, we dedicate this flag.

**To what character do we consecrate ourselves by this flag?**

Consecrating ourselves to the putting out of our lives the things that make for physical, mental, moral and spiritual littleness, that, thereby, we may become more worthy of the sacrifice of our defenders, and the better fitted for their companionship on their return, we dedicate this flag.

**What is our trust as we perform this act?**

Trusting that God, causing the wrath of men to praise him, and restraining the residue thereof, will bring this war to a conclusion that shall mean larger liberty for all peoples, and that by the war he may hasten the day when nations shall learn war no more, we dedicate this flag.

**What is our dedication of this flag?**

To the glory of God, and the honor of all enlisted men, especially those who have gone from among us, we dedicate this flag. Amen and Amen.

Prayer of Dedication.

Hymn—America! America!

Address—Peace to Men of Good-will

Hymn—The Son of God goes forth to war

Benediction

## REACHING MEN OF DRAFT AGE

Rev. W. E. Crutchfield, Ada, Oklahoma.

I have just started a great class for men of draft age. It has met a need our church (or Sunday School) has been neglecting heretofore. In two weeks we have enrolled fifty men and they are as wide awake as any bunch I ever saw or taught. We are studying "Marshaling the Forces for Patriotism" and "The Call to Arms" at this time, and will take up lines of study to prepare the men for military service or private life. The enlistment card is as follows:

"I desire to become a member of the Sunday morning class for men of draft age." Name and address. It has a flag for decoration.

On the reverse side is:

For Men of Draft Age

A Class for Men of Draft Age meets at the First Methodist Church each Sunday morning at nine forty-five.

The course proposed will be of peculiar interest to citizen soldiers. There will be lessons of value for either military or civil life.

All men of draft age are invited to enroll. The line of study proposed will prepare men for some things they will need to know when they report for military duty.

Enroll at once.

## SUMMER SUNDAY EVENING SERVICES THAT ARE DIFFERENT

At Newell, Iowa, one summer they solved the Sunday evening service in a most unique way. Rev. Jas. E. Holden, pastor of the Congregational Church, proposed that religious meetings be held at the homes of the farmers in turn.

The first service was held on the lawn of one of the farmers' homes. It was so successful than dozens of homes offered to have the services. "Automobiles became suddenly religious," says Dr. Holden, and crowds of people attended. The meetings took the form of vesper services. The minister preached and found out of door preaching very enjoyable. Most of the regular attendants felt that "the summer was all too short," rather regretting that indoor services were again necessary. Try this plan this summer if you live in the country.



## SUMMER WEATHER AMMUNITION

The average minister begins to realize the weight of the summer program early in June. July brings more trouble, and August is a problem. The pastor of the Presbyterian Church of Corinth, New York, undertook to stem the tide of summer stay-at-homes by printing the following article in his calendar:

### Scripture Privately Interpreted Do You Read Your Bible Thus?

I will come into thy house in the multitude of thy mercy—except in August.

The Lord is in his holy temple—except in August.

One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life—except in August.

God is known in her palaces for a refuge—except in August.

How amiable are thy tabernacles—except in August.

My soul longeth, even fainteth for the courts of the Lord—except in August.

Preach the Gospel to every creature—except in August.

Preach the word; be instant in season and out of season—except in August.

Not forsaking the assembling of ourselves together—except in August.

They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers—except in August.

(If July is your worst month, change the above to suit.)

## COLLECTIONS

The following paragraph is taken from the calendar of the Fort Washington Presbyterian Church of New York City. The use of such items is what we mean when we say, "Make Your Calendar Preach." Such items are like seeds and they take root in places where sometimes we least expect:

A man dreamed that he ordered a fine porterhouse steak and when he asked the price the butcher said, "Anything you please; we are just taking a collection." He heard the same reply when he visited the grocer, tailor and landlord. The dream was so absurd it woke him up and he wondered how the church can get along supported by hap-hazard collections. The business of running our church requires definite and systematic support on the part of each member. Let every member make a definite pledge to church support and pay it regularly.

## MONTHLY PRINTED PROGRAMS

We have just received four printed programs of the Thorp, Wisconsin, M. E. Church. The Rev. George H. Crow is pastor. Mr. Crow prints a four page program for each month. It is personal and lays before the people the various church engagements for the coming four weeks. Sermon topics, prayer meeting themes, etc., are all given. Entertainments are scheduled and all sorts of church activities are announced. These folders are placed in the hands of the people of the parish. Very likely these programs take the place of weekly calendars.

In the January program there is a message to the people entitled "A War Time Suggestion." It is too good to remain hidden in this little card. We wish to reproduce it here with the hope that it may be repeated again and again throughout our churches everywhere. The message is as follows:

There are those in your family, your circle of friendship, your business association—and mine—who gladly offer their lives that the world may be made "safe for democracy." The magnificent training provided for them includes such a pointing toward God as has never before been theirs. When those who return to us, do return—they will be changed, both in their outlook and in their inlook. What will they find when they come back to take up their place in the life of the future?

That is a mighty searching word of the Christ: "For their sakes I sanctify myself." And it is a thing we all need to do—to brace up our own lives, our communities, our churches—soberly to face new opportunities and responsibilities. There is a place for you, my friend, in this church. Won't you occupy your place, in 1918? Preaching service, midweek service, Sunday School—praying, paying, serving—are you on the Lord's side? Think it over—act upon it.

"Come thou with us, and we will do thee good."

## SUMMER GUESTS REGISTER

The following register card for summer guests is a very helpful device. The pastor has tried it and has found it wonderfully helpful. Arnolds Park is a lake resort where many people go for a few weeks or more:

### OUR SUMMER GUESTS PLEASE REGISTER

NAME

HOME ADDRESS

SUMMER ADDRESS

### WELCOME

We bid you a hearty, friendly welcome to our vicinity and to all of our church services. We ask your sympathy and prayers in the great work of making Jesus Christ personally know to mankind. Glad you are with us. Come again.

THE FRIENDS CHURCH The Community Church. Arnolds Park, Iowa

Ernest Leonard Gregory, Pastor

## SATURDAY NIGHTS WITH SOLDIERS

The streets of Fall River, Mass., are crowded with men of the army and navy from Newport on Saturday nights. Some 50 men and women of the First Congregational Church began to entertain boys in the service with weekly Saturday evening parties. Games, singing, dancing, refreshments make these informal affairs pretty good rivals of more spectacular and less wholesome attractions. Those who are on leave spend the night with their hosts and go to church the next morning.

Many of the older women keep track of the boys they have learned to know and write regularly to as many as 20 in different parts of the world. Mrs. Stanley Fisher, wife of the pastor, manages the entertainment committees. The pastor confesses that his correspondence has assumed alarming but gratifying proportions. Scarcely a day passes that two or three



of the men do not appear in his study for conference.

### THE FLAG

Edward Everett Hale.

No matter what happens to you, no matter who flatters or who abuses you, never look at another flag, never let a night pass but you pray to God to bless that flag. Remember, boy, that behind all these men you have to do with, behind officers and government, and people even, there is the Country Herself, your Country, and that you belong to Her as you belong to your own mother. Stand by her, boy, as you would stand by your mother.

### BOOSTING THE PRAYER MEETING

The following pointed statements are from the calendar of Olivet Congregational Church of St. Paul, Minnesota:

If I Wanted To—I Would

If I wanted to elevate and purify the spiritual atmosphere of my church, I would attend the Wednesday night meeting.

If I wanted to let people know that I was vitally concerned about religion, I would attend the Wednesday night meeting.

If I wanted to emphasize the value of prayer in the eyes of the world, I would attend the Wednesday night meeting.

### NOVEL MONEY GETTING EVENT

A Sunday School class known as "The Deborah Class," in a United Presbyterian Church ("somewhere" in the United States) held a unique penny social at one of the homes in the parish.

They planned to raise some money for the decorating fund. They gave a little playlet entitled "How the Story Grew." There was also a musical program and candy was served. The admission fee was one penny for each letter in a guest's name! This made some good natured fun and increased the revenue more than most people at first thought. The idea is worth passing on to those interested in this method of church financeering.

### ORGANIZE FARM MINUTE MEN

In these days when every minister is tempted to leave his church and go into army work it is refreshing to read of a country minister who saw a chance to serve effectively at home—and who is actually doing more than a "bit."

Instead of going to camp, Rev. E. J. Ruliffson of Deansboro, N. Y., originated and is the leading spirit in a campaign for organizing Oneida county, with its 7,000 farms, to meet the need for increased production of food. With fewer men on the farms we are asked to produce more food. How are we to do it? That is the question for which he has worked out an answer by forming a company of Farm Minute Men.

The plan started in connection with the Deansboro Men's Association, itself an outgrowth of a Congregational Men's Club formed by Mr. Ruliffson. The association is under the management of a board of five directors representing the churches of the town, including the Catholic. Its 100 members, most of them farm-

ers, are the backbone of the new regiment of Farm Minute Men.

All men and older boys who can devote an occasional day or half day to farm work are urged to join the farmer militia. Mr. Ruliffson is as active and zealous throughout the county in marshaling these minutemen of 1918 and setting them to work on the farms as those Massachusetts ministers in 1775 who helped to mobilize the farmers of Lexington and Concord.

"We have many ministers in rural fields," says Mr. Ruliffson. "Some of these may want to do something which they can feel is a real contribution toward winning the war. The rural minister has a great opportunity to be a real leader in the broadest sort of constructive work today. There is a great need for temporary farm help. Crops, in some instances, have remained ungathered; for there were not men enough. Many ministers may be able to do a real service by organizing and leading companies of Farm Minutemen or by enlisting for farm work. They will be helping to do the thing Jesus did when, beside the lake, he multiplied a little food so that it met the need of a multitude. Many times that multitude are now in need."

### MIDWEEK LECTURES

One minister we recently heard of arranged his midweek program like this: From 7:15 to 7:45 prayer and conference. At 8 o'clock a book review. Usually the list of book reviews covered a month's time and was published in advance.

### PRINT THIS ON YOUR CALENDAR

The Litany of Labor

For each true deed is worship; it is prayer  
And carries its own answer unaware.  
Yes, each accomplished service of the day  
Paves for the feet of God a lordlier way.  
The souls that love and labor through all  
wrong,  
They clasp his hand and make the circle  
strong;  
They lay the deep foundation, stone by stone,  
And build into Eternity God's throne.

He is more pleased by some sweet human use,  
Than by the learned book of the recluse;  
Sweeter are comrade kindnesses to him  
Than the high harpings of the Seraphim;  
More than white incense circling to the dome  
Is a field well furrowed or a nail sent home.  
More than the hallelujahs of the choirs,  
Or hushed adorings at the altar fires,  
Is a loaf well kneaded or a room swept clean  
With light-heart love that finds no labor mean.

—Edward Markham.

### MAKING DEMOCRACY SAFE

Rev. Jas. R. Bullington, pastor of Christy Memorial Methodist Church, St. Louis, Mo., has sent out a stirring appeal to his church people. We believe that some such letter as this sent to all the church members in America would do a lot of good. Here is a copy of the letter:



Dear Friend: The winning of the war is not the only task before America. It is a question whether it is the biggest task. A member of President Wilson's cabinet has given a vital message to the churches in the following: "Call upon the churches to keep high and strong the morale of the people who are not fighting." This is our task, and if we succeed in doing it we will have contributed much toward the success of our armies. We may lose more than we gain by winning the war if we neglect the moral and spiritual interests of the people at home. Our armies are fighting to make "the world safe for democracy," but the task of the church is to "make democracy safe for the world." Both are necessary to the peace and happiness of the world, and the success of either depends upon the success of the other.

What can I do, what can you do to help? We can begin by filling empty pews; fill one yourself, and bring your friend to fill another. The preacher finds an inspiration in a full house that nothing else can give. It is inspiring to those in the congregation as well. Will you not help fill the house Sunday morning? Make some sacrifice and come! Help make society safe for our boys when they have finished their task, and come "marching home."

### GOOD PRAYER MEETING PUBLICITY

In the calendar of Plymouth Church, Oakland, California, is a thermometer printed between the margins of the inside page. It is graduated from zero to 200. We notice that on one calendar the attendance is marked 97. At the bottom are words: "Could you have helped push it higher?" We commend the plan.

### FOR YOUR SERMON ON GIVING

Every minister should read "A Generous Giver," an article in "The Outlook" for April 10, 1918, page 572. It is just the kind of fresh material to make a sermon grip!

### CAPITAL MONEY GETTING TRACT

When we come upon a really first class clincher of an argument for subscribing money to the church we immediately feel like telling every one of our readers about it. This department has set in motion many a good piece of propaganda for the church.

Now here is the article. It is called "Religion an Expensive Luxury" and is directed to all whom it may concern.

The spiritual life of an individual rises no higher than the level of his beneficence.

A man said to me not long ago: "Religion is an expensive luxury, but I suppose we must have it," and he gave a reluctant contribution. Another said: "It seems to me that we are always being 'dunned for money.' It is money! money all the time and I am getting tired of it."

Let me ask: Do you say this to your landlord when he comes for your monthly rent? Do you say this to your butcher; to your baker; to your clothier; to your dressmaker; or do you make this complaint to your servants and employees; or at the ticket office of the railroad; or at the entrance door of a "movie"; or to the treasurer of your club, lodge, or society; or to

the conductor of a trolley car when you drop your nickel in the box, and complain that you are not carried free or at half price; or do you turn to some **rich man** and ask him to pay your fare; or are you so indignant that you refuse to ride at all and walk, rather than be eternally asked for money? "No, because I **have to have these things.**"

Well, you don't have to have salvation, or the church, or the things that the grace of God stands for. Why don't you give them all up and save expense, as the common unbeliever does? **You don't have to pay.** When I see a thing that is not worth the money I go without it. I don't buy it and then grumble at the price. I don't grumble at my club dues or ask a reduction, or that my fellow members should pay for me.

You can ignore God and the needs of his kingdom, though he asks you to give to him (who gave himself for you) liberally, cheerfully and regularly, as an expression of your gratitude for temporal and spiritual mercies daily bestowed upon you; and a desire to be a "worker together with God."

Or you can have your church and all its privileges and all it stands for in time and eternity, at the expense of others. You may ease yourself that others may be burdened (2 Cor. 8:18). You may be a "shirk" or a parasite, if you prefer to be.

Or—and this is more Christ-like; more like a child of God—you may take your place among the cheerful givers whom "the Lord loveth" (2 Cor. 9:7).

Now look at this bill of expense which you incur and regularly pay and compare it item by item with what you give to the Lord and his church and for the spread of the Gospel, and then judge how expensive religion is to YOU.

### My Monthly Bill of Expense.

1. House rent .....	\$.....
2. Taxes .....	\$.....
3. Repairs and improvements.....	\$.....
4. House expenses; food, fuel light, water .....	\$.....
5. Servants' wages .....	\$.....
6. Clothing, millinery, boots and shoes .....	\$.....
7. Education .....	\$.....
8. Medical expenses .....	\$.....
9. Horses and automobiles.....	\$.....
10. Travel, vacation expenses.....	\$.....
11. Amusements .....	\$.....
12. Entertainment .....	\$.....
13. Luxuries; soda water, ice cream, chewing gum, teas, dinners, lunches, etc. ....	\$.....
14. Lodge, club, society fees and dues.....	\$.....
15. Trolley car fares.....	\$.....
Total .....	\$.....

Now look at these things item by item; then total them up and compare them with what you give to God; and judge whether religion is so very expensive to YOU.

This argument is printed in a little tract and may be had of The Methodist Book Concern, Methodist Building, Chicago. It is known as Leaflet No. 9, 50c a hundred postpaid.



## SUNDAY SCHOOL EVERY MEMBER CANVASS.

"The First Church Record" of Montgomery, Alabama, (Presbyterian) carries the following unique story of an every member canvass for Sunday School members:

The Sunday School of our church is planning for a most unique and novel "Every Member Canvass." The canvass is to secure, if possible, every member of the church as an interested and regular member of the Sunday School. Under the leadership of the superintendent, a campaign is being planned which proposes on a Sunday afternoon in the near future, for 20 or 30 men and women to go out through the entire church and present the appeal of the Sunday School to every member of the church. We do not believe this goal is impossible, for under the plan of our school, every member of the church can be a member of the Sunday School.

### GROUP COMMUNITY CALLING.

The rector of Trinity Church of San Jose, Dr. Noel Porter, has recently come to his new work. He has made a splendid impression upon the community. One of his plans for calling is to announce from his pulpit that on such and such a day he will call at a certain home in one of the calling districts where he desires to meet all of the Episcopal women of that section. This is a most excellent plan and may prove suggestive in many fields.

### SPECIAL NOTE.

The editor's little book on the sex question, "Clean and Strong," for young soldiers is being heartily received. Send 50 cents to E. A. King with address of a soldier boy and a copy will be sent anywhere, postage paid.

### "THE RED, WHITE AND BLUE" FOR PRIMARY DEPARTMENT.

The following attractive exercise is for three little girls. It is taken from "Little Patriots of the Kingdom," a program for Children's day:

First Girl:

I'm a little red rose,  
With blossoms bright and fair;  
Bravely I do my bit,  
Breathing fragrance everywhere.

Second Girl:

I'm the white bridal wreath,  
I grow in cities grand  
And in the lovely country;  
For purity I stand.

Third Girl:

I'm found in lovely springtime,  
A little violet blue;  
My word is very simple—  
"To God and friends be true."

All:

Together we form the colors—  
The red, the white, the blue;  
Calling to all "Be loyal,  
Be brave, be pure, be true."

## OFFERING ENVELOPE FOR CHILDREN'S DAY.

This envelope has come to our hands and we present it here. It suggests patriotism and conquest of the best kind.



The Congregational Sunday School Extension Society  
37 FOURTH AVENUE - - - NEW YORK CITY

### WHAT WAR SAVINGS STAMPS WILL DO.

The Government is continually asking us to help win the war. One of the methods proposed is the purchase of War Savings Stamps. Many people do not understand why they should do this and they do not know what the money is used for.

The following statement is clear and pointed and we urge you to print it on your calendar and in your church paper:

What Your W. S. Stamps Do for Uncle Sam.

A single Thrift Stamp (25 cents) will pay for a soldier's identification tag, which may save him from an unknown grave. Two (50 cents) will buy a trench-digging tool which may save his life.

One War Savings Stamp (\$4.17 in June) enables the United States to buy a pair of shoes or a flannel shirt or a steel helmet which may save a soldier's life.

One War Savings Stamp (\$4.17) will feed a soldier or sailor for a week or buy the gasoline for an hour's flight of an airplane.

Three stamps pay for an overcoat or a gas mask.

One War Certificate filled with 20 stamps (\$83.40) will feed the entire crew of our torpedo boat destroyers on the day they catch a submarine.

What Your W. S. Stamps Do to the Kaiser.

One \$4.17 stamp will send him 100 rifle bullets.

Four stamps will manufacture a rifle for one of our boys.

One certificate filled with 20 stamps (\$83.40) will pay for two depth bombs to sink a submarine.

Ten certificates filled with 20 stamps each (\$834.00) will feed the entire crew of a torpedo boat destroyer while convoying to Europe a transport loaded with our boys.

### A BUNDLE OF BOOKS FOR MINISTERS.

We have just received a most interesting book for mission study classes by Margaret E. Burton. It is "Women Workers of the Orient," published by Central Committee on United Study of Foreign Missions, West Medford, Mass., (paper, 25c; boards, 50c; postage, 7c).

"The Challenge of the Present Crisis," by



Harry E. Fosdick, is full of prods for thoughtful church leaders. (Association Press, New York, 50c.)

"In the Footsteps of St. Paul," by Francis E. Clark. (G. P. Putnam's Sons, New York, \$2.00.)

"My life With Young Men," an autobiography by Richard C. Morse, consulting general secretary of the International Committee of the Y. M. C. A. (Association Press, New York, \$3.50.)

"The Millennial Hope," by S. J. Case. (University of Chicago Press, \$1.25.)

"The World War and the Road to Peace," by T. B. McLeod. (Macmillan Co., New York, 60c.)

These are books worth reading these days. If you cared to take up a serious but interesting study of St. Paul for your prayer meeting, you would find Dr. Clark's volume a good one to use with Basil Mathews' "Paul the Dauntless."

(Revell, New York, \$2.00.) Both books are intensely interesting.

FOR YOUR CALENDAR.

The following paragraph is taken from "The Christian Messenger" of San Jose, California:

"Keep the Church Abreast.—What will our soldiers think of us, when they come back from the front, where they have met their "rendezvous with death," if they do not find the churches interested in great enterprises and launching out with something of the war spirit for the conquest of the world? No small program, no puny gifts, no narrow vision and circumscribed effort will satisfy the Christian men who come back from the suffering of the battleline. We do not dare to make appeals which are trivial. It is a testing time for the church. We must rise to the level of the spirit which pervades the land,

SERVICE FLAGS and BANNERS

Displayed by Churches, Families, Lodges, etc., in honor of those in the Service. One Star for each man.



Bull Dog Bunting SERVICE FLAGS—Fast Colors

2 x 3 feet....	\$1.25	4x 6 feet....	\$4.00	8x12 feet....	\$10.00
2½x4 feet....	1.75	5x 8 feet....	5.50	10x15 feet....	16.00
3 x 5 feet....	2.50	6x10 feet....	7.00	12x18 feet....	23.00

Three smallest sizes have one, two or three stars sewed on; larger sizes, any number of stars sewed on at 9 cents each. Spaces may be provided for later additions. Loose stars, 50 cents dozen. (Any size without stars at above prices, if desired.)

SILK SERVICE BANNERS—For Inside Display

Complete with Yellow Silk Fringe, Yellow Silk Cord and Tassels, and Hanging Bar

1 x 1½ ft.....	\$ 2.50	3 x 5 ft.....	\$17.00
1½ x 2 ft.....	5.50	4 x 6 ft.....	27.00
2 x 3 ft.....	10.00	5 x 8 ft.....	40.00
2½ x 4 ft.....	13.00	6 x 10 ft.....	50.00

These prices do not include stars. Any number sewed on (both sides) at 25c each. Spaces may be provided for more. Loose stars, 10c each.

WOOL SERVICE BANNERS—For Inside Display

Complete with Yellow Silk Fringe, Yellow Silk Cord and Tassels, and Hanging Bar

3 x 5 ft.....	\$10.00	5 x 8 ft.....	\$20.00
4 x 6 ft.....	15.00	6 x 10 ft.....	25.00

Stars sewed on, 15c each; loose stars, 75c dozen.

NOTE.—The maximum number of stars the various size flags and banners will hold is as follows: 1 x 1½, six; 1½ x 2, eight; 2 x 3, twelve; 2½ x 4, sixteen; 3 x 5, twenty; 4 x 6, forty; 5 x 8, fifty; 6 x 10, seventy-five; 8 x 12, one hundred. If less than the maximum number of stars are ordered on a certain size, we use larger stars. We suggest that we be permitted to change size of flag or banner if, in our judgment, it is too large or too small for the number of stars indicated.

U. S. FLAGS—Stars and Stripes

Now is the time to replace your American Flag, while prices are low. These Flags are made of BULL DOG BUNTING, the best for Endurance. Colors Guaranteed Fast.

3 x 5 ft.....	\$ 3.25	5 x 8 ft.....	\$ 6.00	8 x 12 ft.....	\$12.00
4 x 6 ft.....	4.50	6 x 10 ft.....	8.00	10 x 15 ft.....	17.50

Sizes 4 x 6, 5 x 8 and 6 x 10 have Embroidered Stars; other sizes Sewed stars. All have sewed stripes.

HONOR ROLLS

Engraved patriotic design in colors. Size 22 x 28 inches, space for twenty-five names. White bristol board, with gilt metal strip top to bottom, rings for hanging.....Each, \$1.00

Send in your order NOW! No deposit or cash in advance required from Churches or Societies. All flags promptly mailed via insured parcel post, we pay postage.

LOUIS FINK & SONS : GOOD FLAGS  
66 NORTH 7th STREET PHILADELPHIA, PA.





## U. S. SERVICE FLAG or THE FLAG OF HONOR

Size	Cotton Each	"Excel" Each	Wool Each	Silk Each
8x12"	\$.20	\$.40	\$.55	\$.75
12x18"	.25	.60	.75	1.25
16x24"	.35	.90	1.05	2.00

Prices include 1 to 6 stars sewed on.

2x3'	\$1.00	\$2.00	\$2.50	\$5.25
2½x4'	1.20	2.25	3.40	6.75
3x5'	2.00	3.00	4.30	9.00
4x6'	2.50	4.00	6.00	15.00
5x8'	3.50	5.65	9.50	25.50
6x10'	4.65	7.50	13.25	
8x12'	6.25	11.25	20.25	

Prices include 1 to 24 stars sewed on.

Additional stars sewed on 10c each, Net.

Extra loose stars 5c per pair, Net.

A re-handling charge of 25c per Flag will be made when Service Flags are returned to have extra stars sewed on, in addition to the cost of the stars at 10c each Net.

Service Flags of any desired material or size quoted on request.

Flags and Flag Pole Price List mailed on request.

**Victory Flag Manufacturing Company**

Peoples Gas Building

Chicago, Illinois



# FREE

Without expense to you, you may secure handsome U. S. Flags for your home or schoolroom, absolutely free and without effort.

Upon application, we will send you 50 highly polished enamelled metal U. S. Flags, or Flag Bows, for which your pupils will find ready sale at ten cents each.

On receipt from you of the proceeds of \$5.00 we will at once forward you, charges prepaid, either:

**1 only 5x8 All Sewed Cotton U. S. Flag, with embroidered stars**

OR

**1 only 32x48-inch Printed U. S. Silk Flag**

OR

**1 only 16x24-inch Silk U. S. Service Flag mounted on spearhead staff with cord and tassels, and fringed.**

Write us, advising whether you prefer U. S. Flags, or Flag Bows, and we will at once forward you fifty, postpaid.

Price List on Flags mailed on request.

**VICTORY FLAG MFG. CO.**

Peoples Gas Building

134 So. Michigan Ave., Chicago

or the church will be condemned for not meeting the emergency which it faces."

### AN EVANGELIST'S ADVICE.

Dr. J. Wilbur Chapman recently spoke to a group of ministers in Santa Barbara, California, on the relation of the church to the war. He said among other things: "Preach for the Government and democracy. Let the people know that you are loyal. Never preach a sermon that you do not say something about the war. The people of this country are not serious enough."

Dr. Chapman offered further advice as follows: "Cut out from the church service all formalism and change the order of the program. Preach the old gospel, but preach it harder, with more fire and perspiration. Study the Bible and pray." Dr. Chapman urged consecration, earnestness, and tremendous activity as necessary for the minister these days.

One thing especially that Dr. Chapman said was very suggestive. It was spoken in answer to a question by a young minister who wanted to know what he could do if he didn't go into war work. In reply Dr. Chapman advised him getting the parents of soldiers together in the church to talk over the problems with them. This is a most helpful plan of work.

In the conference that followed Dr. Chapman said he thought a minister should stay by his church and do his best work unless he felt called of God to offer himself for service. He said that the work of a chaplain these days is

very important. He also said that camp pastors are doing most excellent service.

### READ WHAT THIS LAYMAN SAYS.

Every reader of this department should secure John D. Rockefeller, Jr.'s, address on "The Christian Church, What of Its Future?" The address was first published in the "Saturday Evening Post," Philadelphia, February 9, 1918. It is clear cut, straightforward and shows what our progressive laymen are thinking. It would be a great service to repeat or read this address before the whole church or at prayer meeting.

### A LEAFLET CAMPAIGN.

Why should the Christian Science people monopolize the public waiting rooms in hotels and railway stations with their "racks" of "Monitors," "Journals" and tracts? We are pleased to know that a movement is on foot in Iowa for a campaign of helpful religious literature. In a plan recently proposed for parish distribution of religious literature we note that artistic receivers are placed in depots, hotels and other public places and are supplied daily by the church with attractive printed religious leaflets. There is no good reason why every church in the world should not engage in such a campaign.

### HOW TO GET BETTER MOTION PICTURES.

Moving picture machines are being installed in churches much more rapidly than many think. We are very often asked by our readers



how and where to get suitable films. We advise all interested persons to write The National Committee for Better Films, 70 Fifth Avenue, New York, N. Y.

### SOME PRESENT DAY TOPICS FOR DISCUSSION GROUPS.

Civic Responsibility for Public Welfare.  
Social Aspects of the War.  
Making Citizen Soldiers.  
The Soul of the Soldier.  
Social Health Insurance.  
Making Americans.  
Our Responsibility to the Alien.  
The Unmarried Mother.  
Community Recreation.  
Women's Work in War Time.  
War Relief.  
The Woman's Land Army of America.  
The War Conscience.  
Educational Reconstruction After the War.  
Studies in Home Life and Juvenile Delinquency.  
The Juvenile Court.  
Public Health.  
Financing Charities in War Time.

### HAVE A FATHER'S DAY.

Some time ago we noted an article in "The Pilgrim Teacher" entitled "In Honor of Fatherhood." It is as follows:

Mothers' Day has come to be an annual event in most churches and Sunday Schools, and the carnation is everybody's flower. In some instances there is a disposition to divide with "father," the forenoon sermon appropriately emphasizing the honor paid to motherhood, while the night service is devoted to fathers.

At a recent service of this sort in one of our large cities, the first speakers were three young men, college boys, representing the church's circle of young men who were going forth. Then came reports from the directors of the five boys' clubs and the Young Men's Bible Class. This was followed by a fifteen-minute talk on "Youth with a Purpose."

As the fathers filed out, each wearing a red carnation given "in honor of fatherhood," it is safe to say there were some sober thoughts behind the faces that could but beam with grateful pride on the fine young fellows who were opening their life and work in the church to their fathers' inspection. The clubs and classes made a report to the fathers as if it were the fathers' business to know—and it is likely that some of the fathers made a resolve to attend hereafter more strictly to business.

### A BOOK ON JAPAN.

Archie Bell, who wrote that charming book entitled "The Spell of the Holy Land," has written another entitled "A Trip to Lotus Land" (John Lane Co., New York, \$2.50). It is beautifully illustrated and would be a most interesting book for a mission study class, for the Sunday School library or for a gift book.

### "UNAFRAID OF THINGS TO COME."

Rev. S. S. Estey, pastor of the First Presbyterian Church, Topeka, Kansas, has sent us a printed sermon in pamphlet form. It is a

strong, helpful message for these war times. It ought to have a very wide circulation.

### MAKE YOUR CHURCH CALENDAR PREACH.

There is such a difference in the church calendars that come to our desk! Some of them are just printed schedules of services and bare announcements of coming events. Others are evidently financially profitable to some one because they carry far more advertising material than church news.

Calendars that carry permanent messages, useful statistics and vital poetry can be mailed to absentees or to people one wishes to interest and bring into church relations.

Another use to which the calendar may be put is to serve as a carrier of blank applications for church membership, or any matter where the signing of names is needed. We carry a blank membership application on ours most of the time and are pleased to say it is very frequently used. On one Sunday recently ten young people signed the following statement:

#### What It Means To Accept Christ.

To accept Christ is to accept his life, his love, his service, to accept his person and his forgiveness, to accept his cross and his power. It is to accept this simply, naturally, to accept it as a free gift, paying nothing for it. And



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then, because we honor him and love him, to follow him, and try to do his work in his way. I so accept Christ this Easter Day.

.. (Name).....

(Address).....

## A NEW NATIONAL SONG FOR CHURCHES.

Send five cents to C. W. Thompson & Co., 23 Park Street, Boston, and ask for a copy of the new national hymn, "The Unfurling of the Flag," by Clara Endicot Sears. It will send a thrill of real patriotism through you and be just what your congregation needs.

## COMPRESSED BEAUTY.

It is a long time since we have seen such a charming bit of poetic beauty as is compressed in the following lines entitled "The Return," by Mrs. Edith Daley, written when she read the account of the taking of Jerusalem by General Allenby. Nothing quite like them has appeared before or since. We have read them twice already from the pulpit. What more beautiful ending could you give to one of your sermons some day in the near future?

The author is a San Jose (California) woman and her volume of poems entitled, "The Angel in the Sun," is a collection of rare and exquisitely beautiful thoughts.

### The Return.

At last the sound of a pagan chant  
Is lost in a Christian hymn;  
And the light upon the sepulchre  
On the Moslem's Crescent's rim,  
Is the holy light, the guiding light,  
That led, a world-remembered night,  
The hearts of men to Him.

O hills about Jerusalem,  
Lift up your heads, and see  
Your captive sons from Babylon  
Return triumphantly!  
O hear the harps on willows hung—  
Long silent harps, by grief unstrung—  
Resound to victory!

## HOW ONE CHURCH HELPS WIN THE WAR

Plymouth Church, Seattle, is a large church with something over a thousand members. The minister is a Scotchman, a real British subject, and he is full of "war spirit." He has encouraged his people to work hard in the interest of the Red Cross and in a recent calendar is found the following report of work actually done. It may stimulate some other church to accomplish more.

From June 28, 1917, to April 1, 1918, the auxiliary has taken in \$441.01 and has paid out for materials \$135.66. Since November 5, 1917, no charge has been made for materials which have amounted to \$2,010.32. The auxiliary aims to increase its deposit toward this amount.

Work turned in as follows: Hand-made socks, 913 pairs; machine-made socks, 55 pairs; hand-made sweaters, 17; machine-made sweaters, 196; hospital bed shirts, 354; bed socks, 424; operating caps, 301; bandaged foot socks, 218; miscellaneous pieces, 754. In addition to this 6,927 surgical dressings have been turned in.

## ZONE POSTAGE

Neither the aeroplane nor the wireless telegraph constitute the greatest milestone of progress in 1918. Neither the telephone nor the motion picture can be hailed as the most wonderful triumph of the last half century. Neither the railway nor the steel mill represent the greatest gain to civilization during the past generation.

The greatest thing that has happened in this country—in the world—and the thing that has put Americans further along the pathway of progress has been the fact that more Americans have learned to READ than any other of the people of the earth. And the further fact that they have had more and better literature to read than any other people. How have they been able to put into practice their knowledge and how have they been encouraged to read more? How have those who did not know how to read been inspired to learn? By the periodical press of the country. By the newspapers, the weeklies and the magazines. These have been cheap. They have been prepared by the greatest authors; they have been made to encourage authors to write their best and artists to draw their best pictures.

But this is about to become a thing of the past. The era of the magazine that was within the reach of every pocketbook will be gone unless the citizens who have benefited by the fact make known their wants in emphatic terms. Congress has enacted what is called a "zone" system law that will make it impossible for the publishers to circulate their magazines and weeklies and newspapers at the postal rate they have had heretofore. It passed a law increasing the postage on periodicals to you, the readers of this publication, from 50 to 900 per cent. And it did it by re-establishing a postal "zone" system that was abolished by President Lincoln in 1863. When this "zone" system goes into effect, the man in California will be unable to buy a magazine published in New York for the price he now pays. The citizen of St. Louis will pay more for the same magazine than the citizen of Boston. Is that real, progressive legislation?

Write your Congressman what you think about it—do it NOW! Your postmaster will tell you who he is.

## THE MONTHS OF THE YEAR.

### H. Marsh, Wesley, Iowa

These strenuous months of the war call for all the time one can get. In order to use the time that would be taken for preparing things for a bazaar it was decided at the Christian Mother's meeting to organize the society as follows: The twelve of the most wealthy are to represent the twelve months of the year and pay \$2.50 for the month. They in turn are to choose fifty-two other women of the neighborhood and call them the "Weeks." They are to pay \$1 for the week. They in turn are to pick three hundred and sixty-five other women and call them "Days." They are to pay 50c for the day. The choosing to be done according to means. See what a nice sum it will bring and how much work and time it will save. At the same time save the House of God from becoming a house of merchandise.



# ILLUSTRATIVE DEPARTMENT

## A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

### ILLUSTRATIONS FROM RECENT EVENTS

#### PAUL GILBERT

#### **Why Ingersoll Was an Unbeliever (579)**

2 Sam. 12:10, 14; Rom. 2:24; Isa. 52:5.

Ninety-nine times out of a hundred, unbelief on the part of children from Christian homes, is due to inconsistency and unbelief of one or both of the parents. Billy Sunday said in Chicago recently: "I have always felt sorry for Bob. He was the son of a minister, but his father married four times, and three of his wives were living when he married the fourth. It was no wonder Bob thought that there was no reality in religion, brought up in such surroundings."

Disregard of the Lord's day, of church vows, of prayer and communion through the Word, may seem to be incidental "infirmities," but they are producing a generation of unbelievers.

#### **Rare Diamond For Red Cross. (580)**

Phil. 3:8; John 17:3; Matt. 13:44.

One of the finest and largest diamonds in the world has been presented to the British Red Cross by the Diamond Syndicate of London. The stone, which is of the tint known as "pale canary," weighs 205 carats and is practically twice as large as the famous Kohinoor diamond.

It is also highly phosphorescent, and after brilliant illumination emits the rays it has absorbed, thus becoming self-luminous in the dark. Its value is probably \$2,000,000.

The best, the most precious things in the world, are none too good for our nation these days. How much more then is the Son of God and his world-wide kingdom deserving of the richest treasure, of heart, mind and spirit, as well as of material wealth?

#### **Appealing to the North Star. (581)**

Jonah 1:5; Jer. 2:13; 1 Cor. 8:4.

When Pat O'Brien, the famous aviator who was captured by the Germans and after remarkable hardships escaped to Holland, relates that when he became delirious at one time, he carried on a conversation with his one constant friend, the North Star:

"There you are, you old North Star!" I cried aloud. "You want me to get to Holland, don't you? But this Pat O'Brien—this Pat O'Brien, who calls himself a soldier—he's got a yellow streak—North Star—and he says it can't be done! He wants me to quit—to lie down here for the Huns to find me and take me back to Courtrai—after all you've done, North Star, to lead me to liberty. Won't you make this coward leave me, North Star? I don't want to follow him—I just want to follow you—because you—you are taking me away from the Huns and this Pat O'Brien—this fellow who keeps after me all the time and leans on my neck and

wants me to lie down—this yellow Pat O'Brien wants me to go back to the Huns!"

Some people in the full possession of their minds have no one any more powerful or sympathetic than the North Star to whom they appeal when the trials of life assail. They talk about their "luck," consult clairvoyants and mediums, pester the Virgin Mary, or, like the Pharisee of old, "pray with themselves," instead of going in humility to their great Heavenly Father. Isn't that tragic?

#### **A Thirst for Thrift. (582)**

2 Cor. 8:9; Heb. 6:10; Matt. 19:21.

He slapped his quarter down on the booth top.

"Gimme a whiskey!"

Mrs. H. S. Collins, in charge of the War Savings booth in the United Cigar store in the Flatiron building, ripped off one thrift stamp from a sheet, handed it to him and slipped a quarter into the money drawer.

"Gimme another!" And down came another twenty-five-cent piece.

"You see, it's this way," the man explained, as he pasted his stamps on an almost filled thrift card. "Every time I feel like having a drink, and that's mighty often, I hustle in here and buy a stamp instead, and then I always buy a second one for having had the will power to buy the first one instead of a drink. See? So long; I'll be in again soon."

I move that the Christian church think of Africa and China and Mexico in this spirit of sacrifice when the cigars and ice cream sodas and quite a few et ceteras are up for consideration. Why not? Are they not deserving of such earnest passion?

#### **Killed Through Courtesy. (583)**

Acts 20:24; Luke 6:35.

Mr. Lloyd George in moving a vote granting a pension to the widow of the late General Sir Stanley, the victor of Bagdad, said:

"He died a victim to the inbred courtesy of a fine character. I heard the story from a member of his staff the other day. He visited a plague-stricken area at the invitation of its inhabitants, who were anxious to give him a welcome for his many kindnesses. They invited him to accept their hospitality. Although knowing the peril so well, Sir Stanley had actually forbidden every soldier of his escort to eat or drink on that visit, he ran the risk himself rather than wound the susceptibilities of the people. There was cholera in the cup, and in a few days he died. He will always be cherished by the inhabitants as that of the gentlest conqueror who ever entered the gates of Baghdad. Had he devoted his great quali-



ties to his own affairs he would have amassed a great fortune. He consecrated them all to the service of his country, and he died a poor man."

### Getting Results. (584)

1 Cor. 6:9; Gal. 6:7; Gal. 5:19.

For some years Chicago University has employed on its faculty a sociologist, Prof. W. I. Thomas, whose lax views regarding sex and marriage have been nauseatingly disgusting not only to the church, but to all right thinking citizens. Here is one of his gems that exudes "brass and poison" the longer you look at it:

"Any girl, mentally mature, has the right to motherhood, the right to limit the number of her children, and the right to know how to restrict the size of her family.

"I have added that in point of fact the social penalties which the woman and child would incur under these conditions are so serious as to make that course unwise, at least at present."

When the professor was arrested the other night at the Brevoort Hotel in Chicago in company with the wife of an army officer on duty in France, Mrs. Thomas defended her husband by explaining that "it is none of my affair."

That Prof. Thomas has been dismissed from the University of Chicago faculty is little to its credit, since they have so long knowingly suffered the presence of a teacher whose opinions were an outrage to decency. Both the university and the professor have gotten results—very natural ones—from the seed-sowing.

### Appealing Through the Baby. (585)

Jno. 19:6; Gal. 2:20; Matt. 21:37.

The other night a friend of mine witnessed a drunken brawl. There was a man there who continued in the brawl, and his wife came out of the crowd and said: "I will go and fetch baby to him; that will bring him out of it if anything will." Ah! she was a philosopher, though she didn't know it. She wanted to get to the deepest part of the man's nature. She did not talk of policeman and prison; she wanted to bring the innocent one before him, as much as to say, "Will you make a thorny couch for this little one to lie upon? Will you forge a dagger with which to pierce this little one's heart?"

The gospel comes to make us hate sin by showing that another suffered and died for us.—C. Vince.

### Individual Love. (586)

Gal. 2:20; Jno. 3:16; 2 Tim. 1:12.

The great trouble is that people take everything in general, and do not take it to themselves. Suppose a man should say to me: "Moody, there was a man in Europe who died last week, and left \$5,000,000 to a certain individual."

"Well," I say, "I don't doubt that; it's rather a common thing to happen," and I don't think any more about it. But suppose he says: 'But he left the money to you.' Then I pay attention; I say: 'To me?' 'Yes, he left it to you.' I become suddenly interested. I want to know all about it. Some are apt to think Christ died

for sinners; he died for everybody, and for nobody in particular. But when the truth comes to me that eternal life is mine, and all the glories of heaven are mine, I begin to be interested."—D. L. Moody.

### Ask The Heathen. (587)

Mk. 1:34; Mal. 4:2; Matt. 10:8.

Here's Christ's religion in three words and a dozen letters. You can revile the Christian religion like a Moslem. You can knock it like an atheist. You may question it like a Buddhist. You may "slam" it like a Sophomore. You may laugh at it like a "society bud." But this great fact always remains—it is the only thing that has ever come into the world to heal anybody. Every hospital is either a Christian institution or an inspired copy of a Christian hospital. There is no account of any hospital of any sort in Jerusalem until Christ's religion put one there. China, Japan and India, Asia, and Africa got and get hospitals out of Christendom. Who much cares even now but Jesus folks? Yes, Jews have them in Christendom. Jews in Islam had none. Some philanthropists pour out wealth for colleges, libraries, art galleries and things that show big. Christian philanthropists are pouring out their wealth to fight tuberculosis, cancer, and all disease. It is the Christ-touched heart that becomes sensitive to misery. The man in the mill you hear "cussin'" the church will be the man you will see over yonder at the hospital without money and without price, under the snowy sheets with white-capped nurses in attendance day and night. Yes, there under the attendance of the best doctors in town he gets the blessing of the very religion he reviles. No church, no hospital, no doctors, no nurses, no healing. Ask the heathen.—W. H. Ridgway.

### Good For Nothing. (588)

Matt. 7:29; Jno. 7:46; Acts 14:22.

We clip the following from the weekly paper of a university church:

I have often heard men and women say:

"If I could find a church which did not insist upon creed and ceremonial—a church where money was not the everlasting theme—I would attend." Here we say no creed, we have no ceremonial, the service is simple and congregational, the music is beautiful, the preaching varied—all the seats are free, and there are no collections—an ideal church. Yet literally hundreds of students never darken the church doors.—North American Student.

In 1 Sam. 12:2 this church could have found light on the question: Transform not conform.

### Not For Bread Alone. (590)

Matt. 4:4; 1 Cor. 9:35; John 4:32.

Mrs. Raymond Robins tells the story of a Lithuanian woman in the last strike in Chicago who refused to allow her husband to go back to work, although she was lying ill with a tiny baby beside her, although the house was without food or warmth, although the husband's employer offered him \$30 a week if he would



return. Mrs. Robins went to see her, and she says she could not help wondering and asking her how she could dare to let starvation threaten her baby and her three other children. "We do not live for bread alone," the woman answered, "but for liberty."

"I consider the message of the Lithuanian woman one of the greatest messages that I can give men and women workers," Mrs. Robins says. "I want the story of this poor foreign woman, who would die for the liberty of her children, to be told to every one who has ideals for the liberty of the laboring men and women of the country."

#### **Accepted the Warning. (591)**

John 2:5; Acts 26:19; Acts 9:20.

Professor Fisher, of Yale, once asked a student of whom he was fond to take his place and officiate one morning at the Seminary prayers. It was an unusual honor, but the student, who was really appreciative of it, declined through some diffidence or the thought that Professor Fisher might some day ask him again and then he would feel more like it. The professor then quietly said that he had noticed an inclination on the student's part to make such refusals and added, "And the trouble about that sort of thing is that pretty soon people will cease asking you to do anything." The remark went home, and the whole tenor of the student's life was changed.—S. S. Times.

#### **Delay Merely an Incident. (592)**

Dan. 2:35; Matt. 6:10; Isa. 2:2, 3; Rev. 11:15.

Nine years ago part of a great cantilever bridge being built over the St. Lawrence near Quebec fell and swept a large number of men into the river. Last month the bridge had been brought to the final point of inserting the great center span, the builders supposedly having learned their lesson from the earlier calamity. But just as the gigantic framework of steel was coming into place, it fell into the river and swept away another group of men. With it went more than \$600,000 of material and the expected use of a \$15,000,000 structure for at least two years. The important phase of the case just here is that the builders have no idea of giving up or of abandoning the project. "The construction of a new span is expected to take about two years," is the way the account closes. Some enterprises are so obviously worth while that even calamitous failures are accepted as mere items in their progress. Lives, material, labor, anything that may be lost, are counted details in getting the result. And that is only a reflection of the feeling that dominates workers and leaders in the progress of the kingdom of God. It has many setbacks. Its losses are sometimes terrific. Lives that seem too fine to be sacrificed are swept away in apparent failures. From each calamity thoughtful men seek to learn lessons, but they do not consider dropping the project. Workers are buried, but the work goes on. A riot or uprising in China, an attack in South Sea islands, devastation of Persia and Syria, triumph of forces of evil in American cities, outbreak of hatred in Christian Europe—all these are terrible calamities, bringing incalculable losses, but the church

does not delay its task of rebuilding the damaged part. The end of the great task is too essential to the needs of the world to be abandoned. After awhile the Quebec bridge will span the St. Lawrence, safer and stronger for the calamities that delayed its completion. And after a while, the kingdom will come, finer and more beautiful for the sorrows and sacrifices that have marked its progress.

#### **Personal Work in Campaign for Safety (593)**

Mark 6:7; John 4:8; Acts 8:29.

"Personal work" which is used in churches and advocated by business experts is going to be used in the safety campaign being conducted by the Peoria division of the Vandalia. Superintendent Hamilton already has tried it in two instances and is confident that the idea, which is used extensively in safety campaigns in the East, will bring results in this part of the country.

Mr. Hamilton proposes to write a personal letter to every person who by carelessness narrowly escapes death or injury on Vandalia tracks. Such "personal work" has been conducted only among the railroad employees when they grew careless, and it will be continued in the future. If the name of some careless driver or pedestrian is secured, together with all particulars, Mr. Hamilton will promptly write this person a courteous letter, at the end of which he will express the hope that the person will be more careful in the future.

Only a short time ago an accident was averted by the prompt action of an engineer. A man driving a team on a crossing only a few feet from the Vandalia station, crossed the tracks in spite of warning whistles and bells. The engineer applied the emergency brakes, shaking up the passengers in the coaches but avoided a collision, which the bystanders said would have thrown the horse and wagon into the crowd of persons waiting for the train on the station platform.

This incident brought forth the following letter from Mr. Hamilton to the driver;

"You had a very narrow escape (date) when you drove across our track with a double team and wagon in front of train No. 65. At considerable expense we are providing a watchman at this crossing. This watchman did all he could to stop you but you paid no attention to him. Our platform at that time was crowded. If the engine had struck your team, there was no doubt in anyone's mind at the time but that a number of passengers would have been seriously injured.

"The engineer had sounded the whistle for the station and the bell was ringing. It was necessary to apply the brakes in emergency. There was considerable excitement at the station at the time, as a number of the people felt that they as well as you, had had a very narrow escape.

"I am writing this to you, as I do not feel you could have appreciated the danger of taking such chances and am confident that in the future you will be more careful."

A copy of the letter also was sent to the driver's employer.

## **"De Profundis" (594)**

Heb. 10:7; Matt. 6:10; Jas. 4:15; I Pet. 4:19.

"To speak frankly, the symptoms as the crisis approaches are not so favorable as I had hoped for."

It was hard for John Brooks to realize that the great specialist was speaking of Jack—Jack, his first born, whom he had watched through babyhood and boyhood, and through love of whom he had been brought to a new sense of God's goodness: Jack, who had been his pride all these twenty years, and in whom were centered his dearest hopes for the future. Jack had been sick before, but he had always thrown off sickness in the same easy, masterful way in which he had conquered everything else that he had had to face. To his father, it had seemed certain that Jack was to go on, always conquering, in the great battles of life.

Dazed, John Brooks turned away, and entered his library. He closed and locked the door. "He can't die!" he said, doggedly. "I can't let him die!"

He had a curious feeling that there was something he could do about it, if he could only collect himself and think clearly. He, too, was accustomed to conquer whatever opposed him.

"All that medical skill can do has been done," he said to himself. "Is there anything else?"

Of course there was! Had he not known all his life that there is a God in Israel? A God to whom nothing is impossible? What could be more natural or right than that he should ask God to save his boy, whose life the world must surely need? He would pray as the saints of old prayed, with invincible determination: with a persistence that could not be denied, and God would grant his prayer.

He fell upon his knees. But before he could frame the words, he seemed to hear a voice speaking. He listened.

"Your prayer is granted. Your son's life will be spared. But I had a different future for him. There is work elsewhere that he can do. There are dangers threatening here that he can never avoid. There are heights elsewhere that he would have reached."

John Brooks rose trembling from his knees. "Not my will," he sobbed, "dear God, not mine!" Out in the hall the physician came from the sick-room to meet him.

"It's all right," the doctor whispered, as he grasped the father's hand.

"It's always all right!" said John Brooks from his heart.—Youth's Companion.

## **Asleep Since the Marne (595)**

Eph. 5:14; Isa. 60:1; 1 Thess. 5:6; Mark 13:36.

A case alike interesting to doctors and laymen is that of a French soldier, described by Prof. Verger of Bordeaux, who has been asleep since the battle of the Marne.

In the twenty-seven months since that tremendous struggle the soldier has not awakened. His eyelids are closed, his respiration regular, his pulse rapid. Dr. Verger says;

"He is sensitive to excitement, such stimulation provoking a weak defense, without, however, interrupting his sleep."

This description might well apply not only to a French soldier but to many mis-called "soldiers of Christ" who manifest any enthusiasm only when a revivalist appears on the scene and then relapses into his original lethargy which is broken only by his mutterings of what "we ought to do."

## **Too Proud to Vote (596)**

Ezra 7:26; Matt. 22; 21; Rom. 13:2; Jer. 29:7.

Covenant Methodist church in North Evanston has a total of 209 members who are qualified voters. Of this number only fifty-nine, or about 28 per cent, voted at the primary election held Sept. 13, 1916. Of those members who are qualified to vote, 93 are men and 116 are women, and 50 of the 93 men, or 54 per cent of the men, voted, while only nine of the 116 women, or 8 per cent, appeared at the polls.

The members of this church are as intelligent and as good citizens as you can find in Evanston or in any other ordinary locality. It includes in its membership many college men and women and business and professional men, but, like many other good men and women, they do not fully appreciate the importance of voting. This was an important primary election.

There has been considerable said about a corrupt practice act to prevent the spending of large sums of money by office seekers. The best act of this kind that can be passed would be a law compelling all qualified voters to vote.

## **TWELVE THINGS TO REMEMBER.**

The value of time.  
The success of perseverance.  
The pleasure of working.  
The dignity of simplicity.  
The worth of a character.  
The power of kindness.  
The influence of example.  
The obligation of duty.  
The wisdom of economy.  
The virtue of patience.  
The improvement of talent.  
The joy of originating. —Marshall Field.

Francis Xavier said, "I have had many people resort to me for confession. The confession of every sin that I have known or heard of, and of sins so foul that I never dreamed of them, has been poured into my ear, but no one person has ever confessed to me the sin of covetousness."

"A man's idol is not necessarily an image of gold; it may be a child of clay, the fruit of his own loins, or the wife of his bosom; it may be wealth, fame, position, success, or business, anything which absorbs unduly the affections and attention. Against all such the Almighty pronounces the decree, 'Thou shalt have no other gods before me,' and hurls his relentless missiles of destruction. Either ourselves or our idols must be destroyed."



# Preacher's Scrap Book

## Coming Back From Death (597)

Acts 26:8.

More than twenty-five years ago a young Scotchman, W. B. Grubb, went to carry the gospel to the Lenqua Indians in the interior of Paraguay. Before Mr. Grubb's time no white man had been allowed to enter this country. Travelers and soldiers had tried to explore the region, but they had been killed or driven away. Mr. Grubb entered an Indian village alone, asked for food and fire by signs, and then arranged a bed on his baggage under a tree and lay down to sleep. The Indians were so astonished at his fearlessness that they received him and allowed him to establish a mission.

Some years later he left the mission for a visit to England, giving affairs into the charge of an Indian named Soit. After some time Soit decided that Mr. Grubb would not return and sold some of the mission cattle. Alarmed by the return of the missionary not long after, he came behind Mr. Grubb out in the country and shot him with an arrow in the back, and then fled, telling those in the village that Mr. Grubb had been killed by a jaguar. Though severely wounded, he managed to pull out the arrow and struggle back to the hut of a friendly Indian.

For weeks his life was despaired of, yet he finally recovered. Formerly an Indian who killed a white man was considered a hero, but now the Indians condemned Soit to death.

This incident really helped the work of Mr. Grubb. The resurrection of our Lord had been a supreme difficulty to the Indians. But now they said that the missionary had been as good as dead, and that God had raised him up again. They no longer thought it incredible that God should raise the dead. Not long after, the first converts were baptised, two of them being sons of the leading witch doctor.—Condensed from *The World Outlook*.

## Rejoice in the Lord (598)

Phil. 4:4; Neh. 8:10.

A missionary writes from India of a Christian Endeavor convention there, which closed with a march around the city. He says;

The procession round the city in the afternoon of the last day was an impressive and gladdening sight. Impressive because of its size, it was a revelation to the non-Christians of the rising importance of the Christian community, which is increasing in number twenty-five times as fast as the population; and gladdening because of the high spirits of these hitherto despised pariahs and outcasts. They sang "Victory to Jesus" at the top of their voices, and carried their banners proudly. The "despised Nazarene" was acclaimed with joyous shouts in this centre of Hindooism: and the people looked on, not with anger, but with interest: and many of them will wonder long and ask many questions as to the meaning of this religion which gives a high courage and a manifest joy.—C. E. World.

## The Church and the Man (599)

1 Thess. 5:14.

When it was rumored that Jim Reagan was "drinking again," the elders, who had been uneasy at receiving him into the church some weeks before, nodded their heads sagely. They were conservative men, kindly disposed and tolerant in the main, but officially vigilant for the good name of the religious organization under their charge.

"The man meant well," Elder Stevens said to the pastor, "but he lacked the resolution to hold out. Now the unfortunate affair is the talk of the town, and it'll be one thing more for persons outside to throw at the church."

"But is the reputation of the church the chief consideration in a case like this?" asked the minister: "If it were a show place, where fine types of Christian character were kept on exhibition, we should have to get rid of Jim Reagan, and, indeed, I'm not sure the Lord would have much use for the rest of us, either. But it isn't. It's more like a school, where little children learn the A B C of right living at the feet of Jesus: or if you like, it's a hospital, where God uses us as doctors and nurses to bring back sick souls to health."

"When little Stella McKane was taken to Mercy hospital last winter the surgeons on the staff agreed that she hadn't one chance in ten, but the hospital didn't shut its doors against her on that account, although, of course, every unsuccessful operation counts against it. If little Stella had a chance for life—even the slenderest chance—the hospital was there to make the most of it. If Jim Reagan has a fighting chance for a better life here and a bigger life up above—"

"We've got to make the most of it," Elder Stevens said eagerly; but the minister stopped him with a slight uplift of the hand.

"Wait! Jim came to me last night and told me the whole story. He met an old acquaintance and drank with him, and that was the beginning. The next morning he came to himself in a pool of muddy water by the roadside. What do you suppose he said to himself when he raised up on his elbow and realized the situation? 'Ye son of God, what for are ye lyin' here in the gutter?' The hopeful thing is that Jim didn't forget who he was, when there wasn't much as a hint of it in his wretched surroundings. The gutter wasn't the level of life on which he meant to live, and he's been trying ever since to climb back. It's our business to keep him from getting in again."

"Yes, it's our business," the others echoed seriously.—*Youth's Companion*.

## "From Him That Hath Not" (600)

Matt. 13:12.

It is a natural law with which we are all familiar that unused faculties weaken and die. A girl goes to a sanatorium for a month's rest, and when she gets up from her bed at the end of the time she finds that her legs are almost too weak to support her. A boy has his arm tied up in a sling for a while, and

when it is free again he fears he has lost the use of his hand. The musician who has to abandon practice for a time finds his power over his instrument diminished. The fish in the dark waters of Mammoth Cave have lost their sight because they had no occasion to use their eyes. The law is universal in its application: unused faculties weaken and die.

Yet many young people neglect to say their prayers, forget to read their Bibles, refuse to go to church, and still expect in some far-off day, when youth is gone, to veer around, to turn over a new leaf, and to be the good men and women their inmost hearts are urging them to be. They do not realize that these unused faculties of theirs, mean the decay and death of their spiritual nature. "Whatsoever a man soweth, that shall he also reap," said the mighty old apostle. "Unto every one that hath shall be given," said a still wiser One; "but from him that hath not"—because he did not use his talent—"shall be taken away even that which he hath."

We wonder sometimes why some old people are unlovely; it is because their youth was unlovely, and their middle age was unlovely; because the faculties that were meant for growth in goodness were not used. A child does not become a man, a musician does not become a master, in a day. We achieve character only by patient toil, and by opening our hearts to every influence that feeds and sustains them.

Heaven is not reached at a single bound,

But we build the ladder by which we rise  
From the lowly earth to the vaulted skies;  
And we mount to the summit round by round.

#### Work on the Sabbath (601)

Dr. Charles R. Brown, in the Congregationalist says:

When I was a pastor in Boston twenty-five years ago one of my deacons had a draying business. One Saturday afternoon a customer came requesting that teams and men be furnished to haul to the cold storage warehouse on Sunday morning a cargo of fish which would arrive that night. The deacon declined the business on the ground that they did not work on Sunday. But the fish dealer insisted that the fish would spoil and he would thereby incur loss unless the cargo was moved on Sunday forenoon.

The deacon finally consented, saying, 'I will not ask my men to work, but my two sons and I will come over and do it for you ourselves.' The dealer was very grateful and next morning the deacon was absent from his accustomed place in Winthrop church. When the end of the month came the fish dealer received his bill for draying during the preceding thirty days but he noticed that no charge had been made for hauling that particular cargo of fish. When he called to pay the bill he called the attention of the firm to this omission. Then our good Deacon Wiley said: "There is no charge for that. We do not do business on Sunday. My sons and I did it for you as an act of accommodation to save the food."

If no Sunday labor were paid for it would change the Sunday problem.

#### Boy or Horse (602)

Prov. 22:6.

To a father who admitted in court that he did not know how his son, then under arrest, had been spending his evenings or what he had been doing, the judge put some questions that other fathers might well ask themselves: "Do you keep a horse?" "Yes, Your Honor." "Where is it now?" "In the barn." "You know where it is every night, don't you? You lock the barn door to keep the horse safe, and you feed it and care for it, don't you?" "Yes, sir." "Which do you think the most of, the horse or the boy?" "The boy, of course." "Then see that you treat him as well as you treat the horse."

#### Results the Test (603)

Matt. 7:16.

A little Chinese boy who had been to a mission school did many errands for his mother and the neighbors and always brought back the right change. A heathen woman asked a neighbor one day how she dared to trust the little fellow with so much money. "O," she said, "he goes to the Jesus church. He will never cheat."—Christian Herald.

#### Human Reason (604)

When I was a boy, we were taught in our twopenny textbooks that man is a reasoning animal; nowadays, there are learned volumes to prove that human reason is merely a higher rung in the ladder the foot of which reaches to the bottommost depths of animalism. The noble faculty of which we were so proud is a zoological attribute. All have a share of it, from the live atom to the anthropoid ape, that hideous caricature of man.

It always struck me that this leveling theory made facts say what they did not say; it struck me that in order to obtain the even plain, or level man—the mountain peak was being lowered, and the animal—the valley—raised. I wanted a few proofs of this equalization; and, finding none in the books, or finding only proofs that are doubtful and open to discussion, I observed for myself, I experimented.—J. Henri Fabre.

#### Prayer for All Men (605)

I Tim. 2:1

"Sahib, teach me geography," said a native Christian preacher, forty-five years old who could not read or write.

"Why do you want to learn geography?"

"Your Honor, I want to know geography that I may learn the names of more places to pray for."

#### Coals of Fire (606)

Rom. 12:20, 21

It isn't only for their comrades that the soldiers are willing to suffer. Over and over again I have seen an English Tommy, badly wounded himself, take the cup of hot soup or coffee our Y. M. C. A. men were handing out and give it to a wounded German. Their compassion for their enemy who is suffering is one of the finest things I have ever witnessed. When this war is over and the German prisoners go home and



tell the truth about their treatment at the hands of the British, that story must open the eyes of their nation; for it is a wonderful story of compassion and kindness. There at the front, with all the horror of war, one comes again and again upon the real thing in Christianity.

There are no words to describe the spirit of these men. After you have been with them you have a whole new set of ideas about human nature. And you try to make over your own self to bring it nearer to what they are. If you cannot fight with them you are humbly glad to serve them.—Charles W. Whitehair, Y. M. C. A. Worker, in *The American Magazine*.

### Going to Death

Acts 20:25

(607)

Every man that has been on the battle lines in Europe has seen things which have shown

him the greatness and the undreamed-of fineness of which just common, everyday men are capable. You could not live, as I have lived, with soldiers at the front and come back a pessimist about human nature. You could not see men face battle, as I have seen them, and not be proud to serve them.

John Masefield wrote of the troops at Gallipoli: "They went like kings in a pageant to the imminent death."

I stood behind the lines near Ypres the day before the big push. By thousands they passed, men—men with faces rigid and white, conscious what was before them. I say it with all reverence—they were like Christ in Gethsemane. In their hearts they were saying, "If it be possible, let this cup pass from me!" They knew they might not come back. Yet they went like kings.—C. W. Whitehair in *American Magazine*.

## CHILDREN'S DAY

Apparently this is the day and age of children. Never was so much being done for children. Large manufactures are carried on to provide means for their amusement and the daily papers provide pages and supplements for them. Publishers make an ever increasing list of books for them.

The Sunday School is awakening to its opportunity and is ready to provide trained teachers and graded lessons where they are required. If the Sunday School were more closely allied with the church or considered a department of it, the following statement would not be necessary. In view of this general appreciation of the value of the church and with the statistics of the age of conversion before it, the church is the only institution that stands with folded arms and closed eyes before the great opportunity.

The study of the facts and statistics makes evident the need of greater efforts to save or conserve the flood of youthful life and energy that goes down the waste-way between the Sunday School and church each year.

**Less than 60 per cent of Sunday School scholars unite with the church.** What would happen to a manufacturer who lost annually 40 per cent of his products?

**More than 80 per cent of church members are produced by the Sunday School.** But for that other 20 per cent the pastor and church give 90 per cent of their effort.

This is caused by our un-Christ-like attitude towards the child. We tell the child that he is not capable of acting intelligently on religious matters until he is twelve or fourteen—always repeating "Tomorrow." Then when we finally say "Today," we hear the echoes of our own "Tomorrows." During the time we have been waiting until he has come of age religiously he has laid the foundations of character and acquired over half of his education.

A query sent to 149 leading Christian men asking at what age a child might join church produced 141 replies in favor of twelve years of age. This age is all right for the public avowal. It was the time at which the Hebrew

child came of age religiously. One of the most useful men in the Baptist church joined the church at the age of ten, with the approval of Dr. A. J. Gordon. Spurgeon stated that of all the children he had received into the church he never had to dismiss one, but he regretted that he had to dismiss a number who had joined church when adults.

What objections do you raise to the following propositions?

That when the child enters the primary class at the age of 5 or 6 that it be given a certificate of membership in the \_\_\_\_\_ Sunday School of the \_\_\_\_\_ church and on this certificate the co-operation of parents should be required to the end that the child may grow up under careful instruction as to its duties to God and man, fitting him for intelligent membership in the visible church of Jesus Christ, to which invisible church he now belongs by reason of the provision made for him through the redemption by Jesus Christ.

I thought I heard a murmur of voices. But if the child should die at this age, no one would question his salvation? Will Christ do less for a child that lives? He said, "Suffer little children and forbid them not to come unto me," (they were under twelve years of age) for of such is the kingdom of heaven." Again he said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." This is even more to the point: "But whoso shall offend one of these little ones, which believe in me, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depths of the sea."

You may say that this leaves no room for penitence or change of heart in the child. If you require the same operation that you observe in the hardened sinner, it does not. At the age when children begin to wilfully disobey their parents or God's laws, they should be taught the pain of disobedience and the joys of obedience. With this kind of teaching in the home and Sunday School, who shall say that children from nine to twelve are not

(Continued on page 770)

# THE HOMILETIC YEAR—May

G. B. F. HALLOCK, D. D.

CHILDREN'S DAY

COMMENCEMENT DAY

## CHILDREN'S DAY

Make much of Children's Day. It is a good thing for the Church at least once a year to set the child in the midst as her Master did and heed the lessons he taught, and that experience and science confirm, relative to the child. It is a fitting part in the program for the day to give the children their own exercises that they may be taught that they have a place in the worship of the Church. It is an appropriate time to consider seriously the importance of the children to the Church and their right to the religious ministry of the Church. Very widely is it recognized today that the children form the most important element in the Church's life and work inasmuch as her future depends upon the result of her ministry to them. Under the strong conviction of this truth some pastors give a portion of the service every Sunday especially to the children, others provide a children's service once a month, more efficient methods for their religious education are perfected and in many other ways the Church at large is attempting to meet more faithfully the duty she owes to herself and them in her attention to their spiritual training. It is lamentable that so few children attend the regular preaching services of the Church. The correction of this fault is one of the urgent problems of the times. Children's Day should serve to emphasize the significance to the Church of the presence of the child in her midst.

### Suggestive Texts and Themes (609)

**Children's Corners:** Today nearly every weekly paper contains a "Children's Corner," and some people have an idea that this is quite a modern thing, but it is really very, very old. The Bible is full of Children's Corners from beginning to end. Much of the best of the Bible is in story form. Tell some of the Bible stories, as David and his sling, Daniel in the lion's den, Paul's thrilling adventures on land and on sea, etc.

**The Eyes of Your Heart:** Eph. 1:18. How many eyes has a spider? Eight: two at front of his head, two at each side and two on top—so he can look all around, like a man in a light-house tower. How many eyes have you? Two? No, more. You have eyes inside as well as outside. "The eyes of your understanding," "the eyes of your heart." The eyes within are of utmost value. "Eye hath not seen . . . God hath revealed them unto us by his Spirit." Love opens the inner eyes. See God, Christ, the Bible. "Open thou mine eyes that I may behold wondrous things out of thy word," the Sabbath, "a delight," the house of God, "children's home," see openings for doing good. Pray, like the Jericho blind men, "Lord, that our eyes may be opened."

**Walking with God.** Gen. 5:22. Children learning to walk. Whom do you walk with? Enoch walked with God—made a companion of God. That makes it: 1. A safe walk. 2. A useful walk. 3. A happy walk. 4. A walk with a happy ending. Enoch walked with God right into heaven!

**Snow.** Job 37:6. 1. Snow makes ugly things beautiful. Let children have charity and cover faults that need not be paraded. 2. Snow keeps the roots warm from the winter's frosts. There are frosts in human lives too. Mother them. Commend warm hearts. 3. Snow does God's will. If we all did God's commands as well as the snow what a lovely world it would be. Our duties may be small and humble, nevertheless be faithful.

**Letting the Truth Slip:** "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

**Wishes:** "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." I Kings 3:9.

**Homesickness for God:** "My heart and my flesh crieth out for the living God." Psalms 84:2.

**Early Piety:** "Those that seek me early shall find me." Prov. 8:17.

**Our Children Called:** "And Eli perceived that the Lord had called the child." 1 Sam. 3:8.

**Lessons from the Dandelion:** "The wind passeth over it, and it is gone." Psalms 103:16.

**Lessons from the Birds:** "Surely in vain the net is spread in the sight of any bird." Prov. 1:17.

**The Sky Telegram:** "Ask and it shall be given you." Matt. 7:7.

**Flowers and Their Uses:** "Consider the lilies how they grow." Matt. 6:28.

**How to Be a Missionary:** "Go ye into all the world and preach, etc." Mark 16:15.

**Airy Castles:** "Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?" Esther 6:6.

**Foresight and Hindsight:** "A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished." Prov. 22:3.

**Tapping the Wheels:** "Take heed unto thyself." I Tim. 4:16.

**Things that Talk About God:** "All thy works shall praise thee, O Lord, and thy saints shall bless thee." Psalms 145:10.

**Keeping House in the Heart:** "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.



## Lights and Lamps for All (610)

Psa. 119:105

Many kinds of lamps for many different uses in many different places, yet all to give light.

So the Bible lamp is always light-giving in many different circumstances of life.

As a hurricane lamp—Never blown out. Been proved by opposition, fire and persecution.

As a beacon lamp—Continually giving light, saving thousands of lives, guiding them into a port of safety.

As a signal lamp—Points the right road, with encouragements to go on, sometimes with caution and care (green light), as danger is near (red light). If these lights were more heeded there would be less sorrow in the world.

As an invalid's lamp—Not left in the dark; a mellow light in sick-room gives cheer and company. So the Bible with its sweet, cheery messages gives comfort to the sick and weary.

As a worker's lamp—Much work is done by night-light in rescuing the perishing and fallen. Need of light where darkness and evil abound.

As a pilgrim's lamp—Needful, for rough and rocky is the road sometimes. Life is an unknown road.

Nobody ever outgrows the Bible; the book widens and deepens with our years.

## Inside and Outside Religion (611)

Psa. 37:3

This is a little text, but it will take all your lives to carry out in full. It is religion packed up into a short motto. Take it as your life motto, and you will not go far wrong.

I. Inside—Religion must always begin inside. A bad heart makes a bad life; and good actions mean that the heart is right. "Trusting" is something you do inside you. You "trust" with your hearts. Don't be puzzled over that word. Trust God as you trust your best friends; be sure that God loves you, cares for you, will never forsake you, wants you to be good and happy forever. If you do this with all your heart, it will mean turning out of your heart many evil thoughts, many sinful things; but God will cleanse your heart if you will only let him in.

2. Outside—When your heart is full of loving trust in God, you will want to "do good." Sin will lose its charm; naughty ways will no longer seem so nice. You will want to act on the square; walk straight, hold yourself upright; and you will want to help others, too. Remember, children, this is religion. "Trust in the Lord, and do good." Religion does not mean saying so many prayers, singing so many hymns, reading so many chapters in the bible; it means "trusting and doing good." Then, wherever you are, whatever you may be called to do, your lives will be great ones in the joyful service of the Lord.—J. Ellis.

## Growing (612)

Job 8:7.

Children never get tired of hearing people say, "How you grow;" so if instead you boys and girls were to be asked "Do you grow?" you would stare! "Why," you would say, "look at my jacket sleeve, how short it is. That shows

how fast I'm growing." But your body isn't you, dear child. "Do you grow?" Does your mind grow; does your heart grow; does your soul grow? We can all see how well your bodies are growing; what of the "inside passenger," what of you? So many children stop growing.

1. In mind—"How are the piano lessons going?" Oh, I've stopped learning; didn't like the practising;" or "You were learning French; can you speak it yet?" "Oh, I didn't like it; I a year ago? Have you grown in gentleness, in helpfulness, in patience?"

2. In heart—Are you kinder than you were shall begin Italian instead; it is so much easier.

3. In soul—Do you understand God more, and love him better, than you did a year ago? Have you conquered another fault; broken another bad habit?

4. Children, God makes your bodies grow. He will help your souls to grow. Keep on growing, so shall you be God's full-grown men and women, noble, unselfish, thoughtful, capable, able to do great work in the world, and leave it better than you found it.—E.

## The Rain: God's River (613)

Psa. 65:9.

The rain is the real River of God; for it waters all the other streams, fills the seas, makes the dry land fruitful. We call "a river" a stream running in a given channel. But the river of God—the rain—how wonderful, how easily moved by the winds, now falling here, now there, not fixed like our idea of a river!

God's rivers are always like that; not one great swamping tide, but many little drops, falling where they are needed. Let us look at a few of God's Rivers.

1. The River of Opportunity—Not one huge occasion; little openings here and there; little chances, little moments of possible good. Together they make character.

2. The River of Learning—Not one vast revelation; constant little lessons, constant hours of practice; a little bit of new knowledge acquired here and there. Catch the drops as they fall; in time they will make wisdom.

3. The River of Love—Love is not one great effort, one immense feeling. It is a thousand little loving words, a million little loving acts; it is self-denial always practiced, unselfishness continually lived.

4. The River of Service—Don't wait for some tremendous opening to serve God. Serve him in all the little daily matters; glorify him in all the tiny trivial duties that make up life. "Such little drops," you say. "Yes, but put together they are the River of God."

## Those That Seek Me Early (614)

"I love them that love me; and those that seek me early shall find me." Prov. 8:17.

The child is the true citizen of the kingdom of God. We know this on the highest authority. Jesus taught grown people that they must become like little children in order to enter into the kingdom of Heaven. We make a great mistake when we teach little children that they must become like grown folks in order to be good Christians.

1. Knowing this, and believing this with all our hearts, nevertheless there is such a thing a child-conversion. Perhaps it may make it seem more natural if we think of it as child decision. Count Zinzendorf began earnestly to seek after God in his fourth year, and he was only a child when he framed a covenant which ran thus: "Be thou mine, dear Saviour, and I will be thine," a covenant which was often afterward renewed. At the age of nineteen he said, "Eternity alone fills my thought." At a later period he wrote, "I am as ever a poor sinner, a captive of eternal love, running by the side of his triumphal chariot, and have no desire to be anything else as long as I live." The Earl of Shaftesbury was not yet seven years of age when his heart yearned after a knowledge of God; his faithful nurse touched the chords and awakened the first music of his spiritual life by telling him the story of Jesus' birth and death. Alfred Cookman sought and obtained a divine experience of grace at ten years of age. Isaac Watts definitely decided to live for God at nine years of age. Robert Hall became a Christian at twelve, and Jonathan Edwards, greatest of American logicians and theologians, was converted at seven.

2. It is one of the most significant findings of students of varieties of Christian experience that a vast majority of Christians arrive at decision concerning Christ, and enter into covenant with God during the years from twelve to eighteen. These are the fateful years. Joseph Cook called them "tender teens." Only one who seeks God early can know the joy of perfect obedience. Augustine confessed, "Too late I loved thee, thou Ancient of Days, yet ever new."—Rev. Charles C. Albertson, D. D.

### Children First (615)

Women and children first—the watchword on the Titanic has become the watchword of mankind. The question of the regulation by law of the hours and wages of child labor, and the education of the child, are vital, present-day problems.

The observation of Children's Day, one of the most attractive festivals of the Church, is calling attention more and more to the moral training and culture of childhood. There is no pageant on earth so grandly inspiring as is seen in Prospect Park, Brooklyn, early in June, every season, when all the people of Brooklyn turn out to behold one hundred thousand children marching with flags, banners, May poles and bands of music, as they pass in review before the President of the Nation or the Governor of the State, and of the officials of Greater New York City. This parade is but a sample of the million Sunday School children in this metropolis and of the eighteen million in the Republic. What an army for the conquest of truth and righteousness throughout the world! What they are to become will decide the destiny of this country and influence the peoples of the world.—Rev. E. W. Caswell.

### The Upholstered Worm (616)

"Who can describe a caterpillar?" asked the teacher. "I can, teacher!" shouted Tommy.

"Well, Tommy, what is a caterpillar?" "An upholstered worm."

I am going to talk to you about a beetle and how he acts while he is an upholstered worm and after he becomes a beetle. This beetle, the Tiger-Beetle, he is called, leads a Jekyll-Hyde life. As a beetle, he's a lively fun-maker, enjoying life and spending most of it running about over the ground or dancing in the air. Before he reaches the beetle stage of his existence, when still in the larva state, he's a treacherous cannibal. If he were human, we would call him a Jekyll-Hyde sort of person. Since he's only a bug we name him the cincindel, or the Tiger-Beetle.

Probably he's most interesting as a cannibal, so we'll describe his life as Hyde first. He lives in a hole in the ground, made like a tiny well. The caterpillar holds fast to the sides of the well by two hooks at one end of his body, which keep him from slipping and keep his head always at the top of the hole.

His head is fitted with a pair of sharp jaws. An innocent insect, taking a promenade, steps too near those jaws and snap! the innocent insect disappears. All day the caterpillar lies in wait and waxes fat off his victims.

Finally he becomes a beetle, and puts on a coat of green or gray, sometimes elegantly spotted, and then he's a dude. He still keeps his jaws, however, and he's just as hungry as when he was a caterpillar. That's why they call him a Tiger.

Lesson: It is no sin for a caterpillar to be a caterpillar, an upholstered worm, nor for a beetle to be a beetle; but it is very wrong for boys and girls to live a double life. Some children when they are good they are very good and when they are bad they are horrid. Be good. Be steadily good—dependably good.—H.

### A Object Talk: Seeking God (617)

The speaker, minister or superintendent, may be able to find a plant that has been in the cellar all winter, and that is now sprouting or, if not a plant, a potato, or any tuberous root. Take it to the meeting, and tell the children how the plant "seeks" after the light, crawls toward it. There is something in the plant that craves light, and therefore the light draws it. It is the same with people. There is something in us that craves food, for instance, and we seek it. We crave play, amusement, study, and so forth. And we also crave God. We cannot be content without God, just as the plant cannot be content without light. We feel our need of God because we are sinners and need pardon. We feel our need because we are weak and need help; hungry, and need more food for the soul.

In the old, old days the Jews went up three times a year to Jerusalem to seek God and worship him. That was the place which he had appointed them, and they would have been foolish if they had gone elsewhere. They met God in his temple. In our day God has appointed places to meet people. We can meet him in his Word, by reading it, studying it, memorizing it. We can meet him in prayer. We meet him in the church. There are other places where it would be folly to seek God. It



would be folly to seek him in a saloon, or in a gambling-den, or among Sabbath-breakers, or thieves, or robbers. If we really want to find God, we shall go where he is to be found.—Rev. R. P. Anderson.

### Fish Stories

(618)

Various kinds of fishes came together and held a convention. There were sharks, catfish, bass, eels, mackerels, flounders and almost every kind that you could name. At the opening of the meeting a shark presided and made a speech. He said that it would be nice to invite the little crabs, to which all agreed. So on one Sabbath afternoon all the fish came. They walked straight. The little crabs came walking crooked and wabbling, sometimes walking sideways and backwards. The shark said the first thing to do was to teach the little crabs how to walk straight. The other fish took the entire afternoon to teach them how to walk. Then they went home. They met again on the next Sabbath afternoon, but the little crabs came walking as crooked as ever. So they spent the entire afternoon teaching them how to walk, then all the fish went home. On the third Sabbath afternoon as they came to the convention the little crabs walked just as crooked as ever. The other fish began to get discouraged. Then a shark made a speech. He said it was no use trying to teach the little crabs how to walk, for their fathers and mothers didn't walk straight at home. What could expect of them?

The home must help in the teaching given in the Bible School. The Bible School is not simply a place for little folks, but for fathers and mothers, grandfathers and grandmothers.

The lesson of this story, or one of the lessons, is about habit. Boys and girls should grow up to be noble men and women. We began to form habits early in life. We should try to form correct habits that will be a help to us in after life. We all imitate, but we should aim to imitate the virtues instead of the faults of others.

Then I have another fish story.

Once upon a time there was a young fish that had heard other fishes talking about the sea. One day it thought, I will go and find the sea. So it set forth to find the sea. It searched for a long time, but could not find it. Then it met another fish and asked, "Can you tell me where I may find the sea?" and the fish said "No, I have often wished to see it, for I have heard much about it, but I do not know where to look." The young fish met another fish, an old and wise fish, and asked, "Can you tell me where I may find the sea?" And the old fish said, "Why, this is the sea; you are swimming in the sea; you have been in it all the time." So do we look for God, thinking that he is far from us and difficult to find, when "in him we live and move and have our being." God is all around us, so near us that he knows our tiniest thought.—H.

### Helping the Minister

(619)

"One thing helped me very much while I was preaching today," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me and seemed to hear and understand every word I said. She was a great help to me."

Think of that, little ones, and when you go to church fix your eyes upon the minister and try to understand what he says for he is speaking to you as well as to grown-up people. He is telling about the Lord Jesus, who said, "Suffer little children to come unto me."

### A Clever Elephant

(620)

A gentleman who lived in India for many years tells an interesting story of the cleverness of an elephant which he owned.

The gentleman had two small sons, to whom the elephant took a great fancy. So devoted was this elephant that the father felt perfectly safe in leaving his little boys in its care.

One day the elephant and the two boys went off on a tramp together. They remained away so long, however, that the father became anxious, and finally went to look for them. After searching for some time he came to the river bank, and there a funny sight met his eyes.

The great elephant was standing knee deep in the mud, with a happy small boy squatting on either side of him, and all three were fishing just as hard as they could. The boys held their rods in their hands, and their companion held his with his trunk. By and by the elephant's line gave a flop, and the boys crowded up to see whether it really meant that he had caught a fish. He had and while the big brute watched them solemnly, they pulled out the line, detached the fish, and then, putting on another worm, gravely handed the rod back to its owner.

Do you know there is a good deal in the Bible about fishing. There is something, too, about fishing for men. A good many of Christ's apostles were fishermen. Boys and girls can learn to "take souls alive"—to do the noblest fishing in the world.—H.

### God's Service Flag

(620a)

It was a beautiful thought of the little child when, seeing the evening star glowing out brightly on the dark blue sky, she exclaimed: "There, God has hung out his service flag, and there's only one star, he must have a son in the war." Our minds are turned to think of the One who for our salvation "endured the cross, despising the shame."

### Jenny Lind's Bird Rival

(621)

Jenny Lind had a voice of such wonderful sweetness and purity that the name of the "Sweedish Nightingale" was given her. She was also called the "Queen of Song." It is a pretty story that tells how she once met her rival, a bird, and, after being charmed by his song, yielded him first honors.

As she was out riding in the country with some of her friends, a beautiful bird, perched near by, trilled out such a wonderful series of sweet notes that the great singer was astonished. Having the carriage stopped, she herself sang a few strains of her finest music. The beautiful bird arched his neck, listened quietly to the end, and then began to sing again

in such a way that Jenny Lind clasped her hands for joy. Then again she sang, using some of her Tyrolese mountain strains. The bird answered back in its wonderful trills, until Jenny herself acknowledged that the pretty bird singer had really out-caroled her.

Learn to sing, young people. It is a noble attainment. Learn to live, too. Learn to be sweet and true and honest. The Bible has something to say about learning, the best sort of learning. "Learn to do well."—H.

### A Queer World (622)

A pin has a head, but has no hair;  
A clock has a face, but no mouth there.  
Needles have eyes, but they cannot see;  
A fly has a trunk without lock or key.  
A watch has hands, but no thumb or finger;  
A shoe has a tongue, but is no singer.  
Rivers run, though they have no feet;  
A saw has teeth, but it does not eat.

—Christina G. Rossetti.

### Children's Philosophy, with Lessons (623)

When Bobbie went to see his grandmother he was much interested in whatever went on in the kitchen. One day she said to him: "I'm going to make you a nice little pie in a saucer, Bobbie, all for yourself. Don't you think I'm pretty good to take so much trouble?"

Bobbie thought about it. "Grandma," he said at length, "Mother told me not to be a bother, and if it's goin' to be any trouble, you can just as well make my pie reg'lar size."

Look out! little people; don't be selfish.

Mary was seven, and she didn't want to take her music lesson. "Why, Mary, don't you like your music?" asked her mother anxiously.

"No," sobbed the little girl, "I hate those little black things sittin' on the fence!"

Don't be scared by little black things sitting on the fence, or away from any duty.

Little Doris could not count beyond four. One day, when showing me five berries she had picked, I asked, "How many have you, Doris?" Her brows puckered; then, dimpling with smiles, she answered: "Wait till I eat one, then I will tell you!"

Learn. Learn all you can. Learn to count, and then you will not need such a strategy to keep from showing ignorance. But Doris will learn. Any girl as smart as that can learn, we are sure.

They were holding midyear examinations in one of the public schools. The subject was geography. One of the questions was, "What is the equator?"

"The equator," read the answer of a nine-year-old boy, "is a menagerie lion running around the center of the earth."

Four-year-old Willie saw his first snake. It wriggled itself along, and Willie ran for his mother. "Come quick, come quick!" he cried. "There's a tail here, and it wags without any dog."

A little girl was taking her bath one chilly morning when her mother turned on the cold water faucet. She jumped up quickly, saying indignantly:

"Don't do that, mama. Look at me—I'm all duck skin!"

"Tomorrow," announced five-year-old Sidney proudly to his kindergarten teacher, "is my birthday," "Why," returned she, "It is mine, too."

The boy's face clouded with perplexity; and, after a brief silence, he exclaimed, "How did you get so much bigger'n me?"

Children have philosophy, and there are valuable lessons that can be drawn from every example of their thoughts we can gather.—H.

## COMMENCEMENT DAY

It is one of the privileges of pastors that they are often asked to preach baccalaureate sermons and address classes in schools at the Commencement seasons. The call thus to speak to young people and to older persons interested in the young, offers a golden opportunity to do good, and to persons most responsive.

### The Investment of Life (624)

"Take ye away therefore the talent from him." Matt. 25:28.

The one talent man was condemned because he failed to invest.

Life is given us. It must be lived. We must exert some kind of influence. Where and how can we most fully realize our true selves? How shall we invest our lives?

Principles of investment:

1. Safety—no danger of loss of principle.
2. Availability—easily turned into cash.
3. Profitable returns—interest, dividend.
4. Service to humanity. (Christian business man's ideal.)

All these principles apply to the investment of life in training for service.

The need of trained leadership.

In country, city, among immigrants, on for-

eign field. How shall I invest my life?—Rev. W. F. Smith.

### Religious Education (625)

"Learn to do well." Isa. 1:17.

One-fourth of the population of our country is engaged, as students or teachers, in the work of education. It is important to have right ideas about it.

1. Its obligation. "Learn." Man is the being that learns. The possibility of advancement is unbounded, and its obligation imperative.

2. Its purpose—"do." Education should terminate in action. A recluse, or a mere book-worm, is a satire on the true purpose of study.

3. Its distinction—"well." The glory of education is in its contribution to God's Kingdom. Germany was the mecca of students, but the home also of the program of life that was a menace to civilization; and millions of men are paying the price of her failure to learn to do well.—Rev. M. M. Pearce.

### The Indispensable Book (626)

"If the foundations be destroyed, what can the righteous do?" Psa. 11:3.

1. The most vital force operative in our



nation today, and in all its past history, is the Christian religion; and the Christian religion is founded on the Bible.

2. While men may differ as to what constitutes a Christian nation, and while it is admitted that the written constitution and the vital constitution of the nation are not in agreement, yet there is a sense in which this is a Christian nation, and so announced by the Supreme Court of the United States.

3. Enumerate the Christian features of the nation.

4. The Bible, beyond all question, is the corner-stone of our Republic, and has been the most potent factor in making the nation what it is.

Our political, social and economic systems are based on the Bible.

Our whole system of jurisprudence is rooted and grounded in the Decalogue.

Our whole body of literature, transient and permanent, is permeated and colored by Bible truth.

The elimination of the Bible, with its teachings and spirit, would change the whole complexion of our civilization and induce national degeneration and decay.

For these reasons, the Bible—as the best, and indeed only available and safe text book of morals, manners and patriotism—is indispensable in our system of public education. It is the palladium of our liberties, and the sine qua non of our national peace, prosperity and perpetuity.—Rev. T. B. Anderson.

#### Baccalaureate Sermon (627)

"There was a man sent from God whose name was John." John 1:16.

In the intricate and highly organized complexity of modern life, we are in danger of losing, or glossing over, certain fundamental principles. A vast deal of popular fatalism is directly traceable to that confusion. With the new emphasis on social influences, the power of environment, etc., we must not forget that spiritual forces, expressed in terms of human personality, and not physical conditions, are the final powers. The dream of a kingdom of justice and righteousness must end in a dream unless there is a man—men—to "make straight the highway."

If you are oppressed by the reasoning of that philosophy which argues that mortality has no chance—that the cards are all stacked against it—I want to remind you that the one element which brought light two thousand years ago is in the phrase of the apostle, "a man sent from God." That which makes the city—the nation—is not its great buildings, its magnificent resources, but its men.

Having now our main thought let us carry our study of the theme to what I will call three elements of personal power.

1. The first of these is knowledge. Ignorance, even though baptized or canonized, is man's chief enemy. The march of time renders chance less and less a factor in success. The trained mind is essential in every department of life.

2. Another element of personal power is intelligence; and by intelligence I mean a broad

conception of uses of knowledge. A man of exact knowledge may not always be a man of intelligence. Exact knowledge is the development, or qualification of our power that enables us to work efficiently. Intelligence is such use of our powers as keeps us in right relation to the rest of life.

3. A third essential is conviction; and the first question to be asked of a man, is not "What are his convictions?" but "Has he capacity for conviction?" Better erroneous conviction—if honestly held—than none at all. "Ah!" you say, "Conviction. Are you not just a little passe?" Opinions, of course. But men no longer live by convictions. Few men believe as they did twenty-five years ago. Though that be true it is also true that men who mould and fashion the trend of our whole life are the men who still live by conviction. It is not the man who possesses truth, but the truth-possessed man, who, responding to the evangelist note: "There was a man sent from God," points the race anew to its redemption and its kingdom. Wherever there is work to do, wrongs to right, evil to transform, conditions to change, the first call is for a man. A man full of his mission, a man "sent from God." The crisis of the early church is met by Paul. The crisis of the middle ages is met, not by the Renaissance, but by Luther. These crises turn ever upon moral, that is to say, spiritual issues; and now as then, the controlling forces are in man. The heart of our modern problem is to increase the moral and spiritual forces in proportion to material increase.

5. In conclusion, let me answer two questions:

Is it a fact that strength of conviction, intensity of purpose, burning faith tend to make men narrow and unsympathetic? There is undoubtedly such a tendency. The specialist is nearly always one sided.

Does not faith lead us out into realms beyond our ken? My answer to that is; the mysteries of life are best answered in the terms of faith. Those who have touched most deeply the hearts of men are they who have dared to trust the sanctions which rise higher than reason or physical sense—the instinct which we call faith. When General Gordon fell at Khartoum the world recognized a hero of faith. On the north wall of St. Paul's cathedral in London, runs this legend, written I believe, by Mr. Gladstone. "To Major General Charles George Gordon, who at all times and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God. He saved the empire by his military genius; he ruled vast provinces with wisdom, justice and fidelity. And lastly, in obedience to his sovereign's command, he died in the heroic attempt to save men and women and children from the enemy and from deadly oppression. Greater love hath no man than this, that he lay down his life for his friends."

In stress of life, tempted to yield to conditions, to drop down under the cowardly philosophy of those who do nothing, hold on to the truth expressed in my text: "A man sent from God."—Rev. W. P. Jinnett.

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Acts 7:22.

Education is a part of the gospel. Gospel is the good news we are to preach to the people. I have no apology, then, to make for preaching on education or any other subject in God's Word.

1. Does God believe in education? Let us see about this. God has divided the ages of the world into three periods: The law period; The period of the prophet, and the period of Christianity. In each of these periods he has one great man towering over and above all others. God's man in each of these periods was splendidly educated.

In the law period Moses was the man. He was the most splendidly educated man of his day. Providence carried him to the court of the most highly civilized and splendidly educated nation on earth, where he was educated in the world's greatest university of the day.

Daniel was the man in the prophetic period. He lived through the reign of three great emperors, and was the power behind the throne, and did their thinking.

Paul was the man of the Christian period. The twelve did much, but when God wanted a man to meet a great crisis, he called young Saul of Tarsus. He was educated at Tarsus, the great seat of learning of that day. This man wrote more than half the books of the New Testament. He towers high above all men of his age.

2. These three leaders had their work, and each his own class to deal with. Moses dealt with the ignorant, down-trodden, superstitious Israelites. Yet he was highly educated. Daniel was to live and associate with rulers and kings and the higher class of society. Yet God called Daniel, an educated man, to this work. Paul's work was with all classes, from the very poorest peasant in the slums to the ruler, the educated man in the palace. Paul was educated. The poor men heard him gladly and the king on the throne was made to tremble and say: "Paul, almost thou persuadest me to be a Christian." That man is miseducated who cannot be at ease among all classes and serve them.—Rev. W. T. Lowrey.

### France Maintains Her Schools (629)

In order to maintain schools for the children of France, this ingenious people are holding their sessions in caves, and teachers and children are wearing gas masks. Women are doing most of the work, but many professors and other educators who left their posts for the field and who have been physically disabled have returned to take up the work of teaching. Dr. John H. Findley, Commissioner of Education for the State of New York, who recently returned from an educational mission to France, consulted with their leading educators, and the following is a summary of their advice as presented by Dr. Findley:

"Do not let the needs of the hour, however heavily they fall upon the men and women of the day, permit neglect of the defenses of tomorrow. Sacrifice everything to bequeath the

spirit that has made the institutions which we would preserve and enlarge in our children. France had no time to make plans for else than immediate defense. Her universities were at once virtually emptied of men, when some should have been held in order that they might give a more efficient service later."

### Commencement Day This Year (630)

Graduation—Commencement—means a great deal to the life of any schoolgirl or college student. It's the goal of attainment, the veritable mountain peak of desire, that marks the real boundary between the land of preparation—the land of childhood and sunshine—and the land where grown men and women must fight their way, with smiling eyes, to every kind of success. Commencement Day is a symbol, a milestone, a crossroad, where one chooses the worthwhile path and pauses, before taking the decisive step, to glance back at the flowers blooming beside the way. Commencement Day means exactly what the words stand for—commencement day.

"Why," said a young girl to me last year, "I never really felt grown-up before. I've always"—she fingered the ribbon-tied roll of parchment that she had worked so hard to obtain—"I've always said to myself, Oh, there's another year of school—lots of time left to play! Now—now I feel as if it's life that's before me, real life! I feel as if it's time to do something, feel something, be something. It isn't only that my dresses are longer and my hair is turned up. It's something deeper than that—something inside of me. I feel that I'm grown-up and have a woman's work to do. I feel that this is really the Commencement—of everything."

So spoke a girl graduate—last year. But this June is different from other Junes. For the country is calling, and Commencement means, in many cases, an answer to the call.

"There won't be any fun at my brother's college this year—" said the slender girl in the fluffy hat. "And I was going to have such a good time—"

Commencement Day has always before been a rather wonderful day, to be celebrated with a good time. This year it will be a much more significant day, but the good time and fun may be lacking. The boys who, last year, would have been going joyously into business will be, perhaps, marching grimly into war. Perhaps some of them will go half gladly, lured by the call of adventure, but many of them will go out with firm jaws and clear eyes to "do their bit" because they love their country and wish to serve it. Many of these boys will not go gladly. But most of them, because they are Americans, will go smilingly.

And the girls—well, there is much talk this year of "doing one's bit." And the girls who have stepped out with buoyant step into a world to be conquered, will be doing their bit, knitting, nursing, encouraging, praying. Many of these girls, who because they are Americans too, will smile though their hearts are aching, will be sending brothers and sweet-hearts to the far off firing-line. And it's as hard to wait at home, almost, as it is to go!



Commencement Day is the day when studies are supposed to be finished and the great world lies all ahead. But the wise student knows that his studies will never be finished, that he will always be learning new lessons. And the lessons that the graduates, this year, still have to learn are very hard lessons, indeed; lessons of bravery and privation, of honor and faith, of doing and daring, and above all, of sacrifice. The lessons to be learned this year are a new sort of lessons, and they must be learned stanchly and smilingly.

Oh, boys and girls who are this year taking diplomas, be big enough to face a real Commencement Day! This June is a different sort of a June from other Junes—only the roses are the same as they were last year—and we all have a different problem to face—a problem that, last year, would have seemed unbelievable. It's hard to realize that we are really entered into a world struggle, but realize it we must. And we must learn, on this Commencement Day, to face life as real men and women face it. We must learn to take many things seriously; and while we are taking them seriously, we must remember to laugh when we can, and to sing when we can, and to lend a helping hand when we can.

Commencement Day!...It has always, before meant the dawning of a new era to young people—the ushering in of a bigger, broader life that is welcomed with color and light and music. Commencement Day this year is being ushered in with color and light and music; but the light is the flare of camp-fires and rockets across the dark, and the music is martial music, and the colors are the red, white and blue of patriotism.—M. S.

### Real Culture (631)

The business college may train for mercantile pursuits, and the technical school may drill for scientific efficiency, but it is the Christian college that provides the best all-around equipment for living in the truest, fullest, freest sense. This is what real culture means.

### Will It Pay? (632)

"Will an education pay?" Pay in what? Money! In nine cases out of ten it does that. Statistics show that the vast majority of men who stand high in business have been educated men. But there are so many higher things than money! Education pays in developing mental power, in giving a man resources in himself, in leading him to choose the higher joy, in fitting him for the duties of life.—Journal and Messenger.

(Continued from page 762)

as satisfactory to Jesus Christ as members of his church as if they had habitually disobeyed him for a period of years, and had then suddenly decided to obey. It may be said that their youth renders them more liable to disobedience, thus bringing disgrace upon his holy church. If this is true, the church should shelter them the more carefully and the children should be placed in the position where

the church should have the right. At twelve years or earlier they should affirm their purpose of continuing in obedience to God, and confess to Jesus Christ any known disobedience. Is it taking too great a risk to extend the encouragement and blessing of full church membership? If they do not desire this, or if through disobedience and sin they feel they are unworthy, this proposed step will bring a confession.

The child should be taught that he belongs to God, and that he belongs to his church, and that parents, teachers, pastor and the church are working to keep him in God's possession. When children realize that the only way they can escape this love and care is to deliberately, willfully leave and decide against God, how many would do so?

The child under present conditions finds that he is a member of Sunday School. The teaching may be so carelessly done that when he arrives at the active age and begins to develop mentally he loses interest in it. He finds that his friends, whose parents do not command them to attend Sunday School willy-nilly, are leaving. Or they consider themselves too big to go to Sunday School. What have they learned in Sunday School concerning the church? They have not even learned of its connection with the Sunday School. They may have heard a few sermons. Those sermons have treated of sin and redemption. They learn that any one convicted of sin may be redeemed but they do not in their minds seem to have sinned sufficiently to warrant such redemption. Those who have urged them to join church have probably not done so intelligently. These invitations have come to them as if they were outsiders. What has he done to put him outside? By staying on the outside he thinks he enjoys a certain liberty. By joining church he imagines a restraint that does not present any advantages to him.

On decision day or during special services he has probably made his first indefinite and negative refusal. If his parents are not Christians it is easy for him to drop out of Sunday School.

If the parents are Christian and command that he go to Sunday School willy-nilly, he may attend in the body but be absent in spirit. The unusual, tactful teacher may win the boy at this time. But he learns that in many churches if he side-steps the invitation during special services that he is not apt to be interrogated the other eleven months of the year.

Why do we expel, or let the children of the household go into the far country apparently that we may have the joy of reclaiming a small percentage of the prodigals years afterward?

Wake up, you shepherds that sleep while the wolf raids your flocks! When a child joins the Sunday School he is joining the teaching department of the church and he should never leave it. His certificate of full membership can be issued when his training warrants, but I would suggest the age of Jesus when he visited the temple as being wise and appropriate.

# PRAYER MEETING DEPARTMENT

## The Mid-Week Service.

Christianity is a religion of prayer, in which we are unable to grow without prayer. All of our faith in it must be rooted in prayer, all of its hope of progress, all of its history of progress, all of its present power is in prayer. God has made prayer the mighty heart of Christian faith and expression.

The Bible teaches prayer for us and knows no other Christian life. Here we are told that we shall have whatsoever we will in prayer, that we must seek for the kingdom in prayer.

In France the sword now is used little until the way has been blasted by the artillery. So, Christianity moves very little until the way has been cleared with prayer, and without that prayer we suffer defeats.

Prayer is the universal privilege. It knows no caste, it is privileged to poor and rich, to lowly and to great. To the deaf it is not denied and the dumb can pray.

If I could make you happy and God told me to choose the method, I would teach you the life of prayer. I would not offer you a home to give you joy; I would not even provide you with the blessing of friends; I would not give you wealth; I would not give you position and power; I would not present you with talents, as good as they are, or offer you a great education. If I could choose one gift to give you for your earthly joy, I would bring you to the Christ and offer you the unfolding life of prayer for your joy in this world and the life to come.—Rev. H. W. Lewis, Pastor M. E. Church, Dallas, Texas.

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## I. HE THAT SERVETH.

Luke 22:24-27; Mark 10:42-45.

### Expository Notes.

These words concerning rule and service are practically identical in these two gospels. Yet Mark reports them as having been spoken on the last journey to Jerusalem before reaching Jericho. Luke gives them as uttered in the upper room on the night of the Last Supper.

When we recall how strange a conception of life they presented to the mind of the disciples, we need not wonder that Jesus repeated the thought in a vain endeavor to make them understand it. Honor through service, that to rule meant to serve—the thought is foreign to the mind of men. The world has not yet thoroughly learned it. A false idea of lordship has today turned the whole world upside down and filled it with incalculable suffering.

In Mark these words are called forth by the request of James and John to have the two chief places in the kingdom of Jesus. In Luke there arises a contention as to who is the greatest probably a wrangle over precedence at the table, and Jesus repeats his warning. In his reference to the Gentile nations Jesus speaks of despotism rather than government. Antiochus VII of Syria and Ptolemy III of Egypt bore the undeserved title of "Euergetes" or Benefactor. "Become as the younger" was written when youth expected to serve age.

Mark has two words for him who served. So has our English translation; but it does not give the force of the Greek. The margin of the Revision is better, "Minister" is one of Mark's Latin words. It is "servant," one hired to perform a certain service. As the margin shows the word "servant" in verse 44 is "bond-servant," or slave, one whose whole life and service belongs to the one served. Both Mark and Luke end with a reference to Jesus himself as a standard of conduct. Mark says that Jesus came to be a "minister," a servant, not merely occasionally for special occasions, but like a slave he gives his whole life, even to death itself. This will be to mankind what "the ransom is to the slave whom it sets free." Luke is not so strong. Here is a comparison between guest and servant,

and Jesus says he is taking the role of the latter. "I am . . . as he that serveth."

## Plan for Our Meeting.

Ask two persons to read the two selections. Let each tell what his author gives that the other does not. Let the pastor explain the words and phrases into which he can put a fuller meaning for the average reader.

## Thoughts on the Theme.

One of the most foolish-sounding sentences in the world is in the New Testament and it reads something like this: "If any man would be first among you let him be your servant." Sounds perfectly absurd, doesn't it? Beautiful in sentiment, of course, but impractical, good only for unselfish dreamers. So the world thought for many years. But pick up any trade paper today and see what the world thinks now. Pick up a magazine and look at the advertisements; half of them are nothing in the world but just that verse in different words. "We are the greatest automobile manufacturers in the world," says one, and then goes on to explain why: "Because we get our backs dirty crawling under your car more times than any other manufacturer. We give better service; we are servants to all; therefore we are the first of all." Another advertisement reads: "Come to my hotel. Because there is nothing so menial, so slavish, that we won't gladly do it for you. We are more humble servants than any other hotel men; therefore we are the greatest of all." Service—service—service is the keynote of modern business, the open sesame of present-day success. And every man who discovers it and applies it to his own business supposes that he has found a new thing in the world, never suspecting that this old book has been holding out the secret to him waiting for the world to take it for over nineteen hundred years. —The American Magazine.

We see nowadays that men crowded by circumstances into unselfish service—who have not themselves chosen at all to break with their old stingy, profiteering practices—nevertheless get the benefit in their own characters of the new idealism into which they are forced.

Dealers in coal and sugar have perforce been driven away from the profit-and-loss sheets of their ledgers.

Dealers reduced to a bare commission as the sole money reward of continuing in business, found looming up a much bigger reason for continuing than hope of dividends.

Whether or not they could afford to go on, the people could not afford to have them quit.

Thus the whole business motive of thousands changed over night. No longer their own profit-getters, they become the people's food-getters and fuel-getters.

The ancient sneer, "Do you think I am in business for my health?" suddenly got an unexpected answer. They realized they were in business for other people's health.

In no sacrilegious way many a merchant was suddenly able to say with Jesus: "I am among you as he that serveth."

Under stress of that impulse men have worked with an abandon of self-spending in which all care for themselves disappeared and public spirit overcame every concern for individual reward.

Meanwhile men have grown kinder and more lenient too—both those who are served and those who are serving. Complains have been less and endeavors to give satisfaction more earnest.

We are all seeing men do business today not because they want money but because their communities must have the commodities they make and handle.

And if that reason for business and that spirit in commerce could be crystallized for America's whole future, there would be no more fear of industrial crises in this country. For selfishness would be gone from business, and selfishness is the world's only serious troublemaker.



So Jesus and his service-ideal fit humanity's case here also.—The Continent.

A famous banker is talking to an applicant for a position in the bank:

"What do you suppose has made this bank the biggest in the United States? Management? Yes. Ability? Yes. Work? Yes. But, did you ever read a verse in your Bible that goes something like this: 'If any man would be great among you let him be your servant?' Young man, that's the greatest bit of business truth ever put into a single sentence. It's the secret of the success of this bank. Why do we have more money than any other bank? Because we give a greater service to our people. Why are we so great? Because there is no work so small or humble or unpleasant that we won't condescend to do it, if it will help the men who do business with us. Service, young man! That's the secret of the success of this bank. It's the secret of all success."—American Magazine.

\* \* \*

That governor had caught the true spirit of the incarnation, the idea that exalted office is but opportunity for greater service, when he said, replying to a young man's profuse thanks for painstaking help in a matter of public service, "When I became governor, I was but covenanting to be the most helpful man in the state."

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## II. FOUR CONDITIONS OF PRAYER.

Psa. 66:18; Jas. 4:3; 1 John 3:21, 22; Mark 11:25; Matt. 6:14, 15; Matt. 7:7; Mark 11:24; 1 John 5:14; John 14:13, 14; 16:23, 24.

### Expository Notes.

Before ye pray, ye must:

1. **Abandon sins.** Psa. 66:18; Jas. 4:3; 1 John 3:21, 22. In the last few verses of Psalm 66 the writer tells how God had responded to his appeals. In the midst of his fervid statements he pauses, as it were, to put in a waiver, or a caution, lest one, endeavoring to follow his example, should be disappointed. His warning is that iniquity and prayer do not go together. The present tense of the text is changed to past tense in the margin, relating the statement to his own experience.

Long afterward the Christian writer gives a similar reason for not receiving the desired answer to prayers. James may be thinking of things not outbreakingly wicked in themselves, but thoroughly selfish. Even religious emotions are not to be besought for enjoyment but only as helps to service. Looking from the opposite direction, John gives a carefree conscience as a cause of boldness in approaching God, and obedience to his commands as a reason for his granting our requests.

2. **Forgive enemies.** Mark says that a prerequisite to successful prayer is a forgiving spirit. It is an application of the Golden Rule. If we wish God to forgive our sins, we must forgive those who have sinned against us. There is a suggestion that our prayers will concern themselves about our own sins of omission and commission. Matthew repeats the saying, not as a reason for action but as a positive statement of fact.

When ye pray, ye must:

3. **Ask earnestly, importunately, confidently.** "Ask, seek, knock." Increasing degrees of intensity. The literal "ask" grows into the metaphors of seeking and knocking. We ask in the words of prayer, seek in the "efforts and labors which are acted prayers," and knock in the persistence which continues both.

Mark says that one must ask in faith. If we do not believe that God will give us what we ask for, it is probably because we are more or less aware that we are asking for what we ought not to have, or for what we do not really want.

4. **Ask according to God's will, and in Jesus' name.** We may ask our heart's desire not knowing what is God's will in the case, but we must close, as did Jesus himself, "nevertheless not my will, but thine, be done."

One's name stands for himself. To speak in one's name is to say what he would say were he there. Not saying the words, "for Jesus' sake" or "in Jesus' name," but praying in the spirit of Jesus, as he would, or as he did, is praying in Jesus' name.

## Plan for Our Meeting.

**Topics for discussion.** Which of these conditions do you find the most difficult? What other conditions would you add?

## Thoughts on the Theme.

One reason we do not pray better, I suppose, is that we are afraid of being answered. It is a very serious thing to pray; because we may be taken at our word. We must consent that God should order the answer. For instance: I pray in the morning that God will make me very useful today; it is a hazardous prayer. I may be taken at my word. Within an hour I may be called to very great usefulness, that will take a hundred dollars from my bank account. Now, if I don't want to take that money, if it is called for, I have made a mistake in my prayer. Let us say what we mean.—Alexander McKenzie.

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Mark Guy Pearse tells of the quaint Yorkshire class-leader, Daniel Quorm, who was visiting a friend. One forenoon, he came to the friend and said: "I am sorry you have met with such a great disappointment." "Why, no," said the man, "I have not met with any disappointment." "Yes," said Daniel, "you were expecting something remarkable today." "What do you mean?" said the friend. "Why, you prayed that you might be kept sweet and gentle all day long. And, by the way things have been going, I see you have been greatly disappointed." "Oh," said the man, "I thought you meant something particular!"

\* \* \*

Admiral Farragut had himself lashed to the mast and sailed up the Mississippi right under the walls of the forts and took the blazing cannon and was almost idolized by the people for his courage. One day the Admiral held a conference with the Admiral of the fleet off Charleston. In explanation of his failure to take the forts in that harbor, this commander explained that the President would not give him this ship, and the Secretary of the Navy would not give that monitor. Finally, Farragut exclaimed: "You have not stated the real reason." "What?" "You did not believe you could take the harbor." That closed the issue.

\* \* \*

We are often nearest to Christ when we feel him least. For prayer which perseveres in spite of dryness of feeling is for that very reason a real venture of faith.—Cosmo G. Lang.

\* \* \*

A mother discovered her little daughter lying in the middle of a muddy garden path. She urged her to get up, but the child refused.

"I'm waiting," she placidly remarked.

"What for?" asked her mother.

"For God to pick me up," the young person answered. "I falled down and I pwayed God pick me up, and he doesn't do it vewy quick."

Her mother explained to her that she might lie there all day before God worked a miracle for her lazy little self, that he had given her sturdy arms and legs, an intelligent brain, the power of picking herself up, and he expected her to answer her own prayer.

There is another story well known, of a small girl who prayed God to keep her brother from catching the birds, and then told her mother that she was sure God would do what she had asked, for she had been out and smashed the traps. Which child's "theology" was right?

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## III. EDUCATION: WHAT AND WHY.

Prov. 1:1-7; 3:13-18; 9:1-10; 22:20, 21.

### A Meeting for High School Students.

#### Expository Notes.

That portion of the "wisdom literature" of the Hebrews which we call the book of Proverbs is devoted to setting forth in essay or poem or epigrammatic saying the nature and aim of wisdom.

Prov. 1:1-6. The first paragraph states the purpose of the book. In giving the aim of this text-book, the author gives his ideas of what education really is. It is not simply the acquisition of knowledge, but also a discipline of the mind, a training of the judgment.

As the Hebrew race is nothing if not practical, education to this writer aims at giving a certain practical shrewdness in dealing with men. Note the words he uses—"discern," "understanding," "prudence," "discretion." He wants no "learned

fool," but a keen, shrewd man. His education must result in a disciplined mind, able to think clearly; a trained judgment, able to discriminate—a man who cannot be carried away by fallacies nor by a demagogue's rhetoric.

The ancient Hebrew was also religious and his plan of education includes ethics. His "instruction in wise dealing" is qualified by "in righteousness and justice and equity." If no "learned fools" are desired, neither are "educated rascals."

Today, above all days, we need here in America this type of man. We need men with trained judgments to understand the drift of arguments, the practical outcome of theories; men not carried away with words and phrases, not speculative Bolsheviks. Our rising generation must be taught to think in terms of ideas not mere phrases.

Then verse 7 gives the necessary beginning, the starting point—or foundation, to change the figure—of knowledge, "the fear of Jehovah." Not the terrified fear of the heathen towards their deities, but the feeling of awe and reverence.

**Prov. 3:13-18.** If the first selection gives the wise man's ideal of education from the standpoint of the pupil, the second gives his personification of Wisdom herself, crowding one metaphor on another to express her value. She is "silver" and "gold" and "rubies." We recall the Master's "treasure hid in a field" and the "pearl of great price." Then Wisdom is a princess offering wonderful gifts. Lastly, she is a "tree of life," one of the few similar references in the later Scriptures to the Genesis account.

**Prov. 9:1-10.** This is a still clearer personification of Wisdom as a princess. Her palace stands with seven—the symbol of perfection—pillars in front of the banquet-hall (instead of a wall, "as it were to invite entrance"). She has prepared a sumptuous banquet; she has sent out messengers to invite her guests. But not all will accept the invitation—and here the writer drops the personification and comes down to plain prose. It may be a warning to those who are Wisdom's messengers not to expect too great success, too easy a time. Again we are reminded of Matthew's pearls cast before swine. Then again we are reminded of the only foundation of wisdom, the knowledge and fear of Jehovah.

**Prov. 22:20, 21.** But the aim of education is not selfish enjoyment or satisfaction. We are to be stewards, alike of intellectual as of material wealth. One gets that he may give. We are to pass on our knowledge to others less fortunate. This is being done in college settlements in the slums of our great cities, in Y. M. C. A. and Y. W. C. A. classes in both town and country, in deaconess homes among our foreign population, etc. This law is being broken where educated men scornfully withdraw themselves from politics.

#### Thoughts on the Theme.

##### A Definition of Education.

Dr. Thomas C. Blaisdell, the president of Alma College, Michigan, has given this fine description of what he and his faculty are trying to do for their students. It deserves a wide publicity:

"Education is gleaming from men and books and laboratories, from field and forest and whispering wind; but it is more:

"It is learning promptness and thoughtfulness, kindness and helpfulness, and every form of purity;

"It is the mastering of mind and spirit, appetite and passion, thought and word and glance;

"It is knowing that nothing but service brings worthy living, that selfishness means sins, that courage lies in being right.

"Education is the implanting of good habits, the acquirement of efficiency, the development of twenty-four karat character."

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##### Does An Education Pay?

Here is a good answer to this question: "Does it pay to learn to make life a glory instead of a grind? Does it pay to open the door of narrow life a little wider? Does it pay to add power to the lens of the microscope or telescope? Does it pay to take the dry, dreary drudgery out of life? Does it pay to taste the exhilaration of feeling one's power unfold? Does it pay to

push one's horizon farther out in order to get a wider outlook or a clearer vision?"

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#### It Pays In Money.

It was five minutes before noon. The chairman of the local school committee speaks.

"Children," he said, pointing toward the window, "as you go out from the school in about two minutes, you will see a gang of men who are now shoveling cinders into a railway train. They are earning thirty-five dollars a month.

"Beside them is a timekeeper earning fifty-five dollars.

"At the head of the train is an engineer getting one hundred dollars, and over him is a superintendent getting two hundred.

"What is the difference between those men? Education. Get all you can of it."—Youth's Companion.

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#### What Uncle Sam Is Doing.

Uncle Sam's training camps are filled with men from every section of the United States—foreigners who cannot speak English, backwoodsmen who can neither read nor write, negroes who have worked since they were small boys, as well as men from the country's finest colleges and universities.

In one company from the Virginia hills, thirty of the one hundred and fifty men could neither read nor write; one had never seen an electric light or trolley car.

So Uncle Sam holds school for them in camp. At Camp Upton every day is held a course in conversational English for the 150 foreign-born citizens who could not understand a single order given them when they arrived. Then there is a vast number of English-speaking men who have never learned to write, and, first of all they want to write letters home.

There is another large class of men who, although not illiterate, had to leave school while they were still young to go to work, and for them there are classes in history, physics and other high school subjects. Through their new studies the men find new interest in the work they had done before they became soldiers.

Men who had worked as electricians without any real understanding, who had known only that certain things happened when they connected wires, are learning the why of electricity.

And there is one other thing—all this is not to fit the men for fighting alone. In carrying out its comprehensive program the Government is thinking of the kind of citizens that will come back to us after the war. She is paying her debt to the present for having taken our men from school, and work, and home; and to the future by giving these men an opportunity to live in a manner that cannot fail to reap fine fruits in the days which shall have been made safe for democracy.

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#### IV. THE AMENS OF THE BIBLE.

##### A Bible Reading.

Isa. 65:16; 2 Cor. 1:20; Rev. 3:14; 1 Kings 1:36; Jer. 11:5; Jer. 28:6; Deut. 27:15-26; Neh. 5:13; 8:6; Psa. 41:13; 72:18, 19; 89:52; 106:48; 1 Cor. 14:16; 1 Tim. 1:17; 6:15, 16; Rev. 7:12.

##### Expository Notes.

**Isa. 65:16; 2 Cor. 1:20; Rev. 3:14.** The root of the word, Amen, signifies "firm, reliable, true." So that it sometimes stands for truth itself, and sometimes has an exclamatory or imperative force, as, "So let it be!" In Isa. 65:16 we have twice the expression, "the God of truth." But the original expression is peculiar; it is, "the God of the Amen;" see margin of the American Revision. So in 2 Cor. 1:20, we have the word, Amen, coupled with the phrase "the Son of God, Jesus Christ." And the personage whom John saw in his vision, who sent messages to the seven churches in Asia, says in the last one, "These things saith the Amen," and explains the word by adding, "the faithful and true witness." In all of these the word has a substantive meaning, practically standing for Truth.

**1 Kings 1:36; Jer. 11:5; 28:6.** Here the word has an assertive force, equivalent to "This is true," or "Let it be so!" These three are the response of an individual to an important announcement. The first is the response of the warrior to David's appointing Solomon as his successor on the throne. It implies his accept-



ance of such appointment and pledges his loyal support. The second reference contains Jehovah's warning to the Israelite who fails to keep the covenant established when the nation entered Canaan. To this Jeremiah adds, "Amen, O Jehovah," or as the King James version reads, "So be it, O Lord." It expresses the prophet's "sense of the justice of the words and a readiness to aid in carrying out God's will." The last is ironical. It is Jeremiah's answer to Haniah's unfounded optimism, to his prophecy of the near return of the captives from Babylon "May it be so!" But he adds that time will show this prophecy of peace to be false.

**Deut. 27:15ff; Neh. 5:13; 8:6.** Here the word is used by the people in a public assembly as their response to statements and commands of their leaders. There is the same thought of acceptance of the truth of the words as a basis of action.

**Psa. 41:13; 72:18, 19; 89:52; 106:48.** Amen is added to the doxology which ends each of the first four books of the Psalms. To his shout of praise to Jehovah the writer adds, "Amen!" It is true!

**1 Cor. 14:16.** In the apostolic days, the word has become a part of a ritual. Paul tells the Corinthians that if one prays in an unknown tongue, when he gives thanks to God the others cannot say Amen and thus join in the prayer.

**1 Tim. 1:17; 6:15, 16; Rev. 7:12.** There are many doxologies scattered through the epistles, to which the writer adds "Amen." Perhaps they are quotations from an ancient liturgy. We refer to two in Paul's first letter to Timothy. And here is one of John's stately doxologies from his vision of angels around the throne.

A generation or so ago the Methodist brethren were accustomed to voice their co-operation in the prayers and sermon by a hearty "Amen!" But today the sound is as rare in a Methodist service as in any other. However, in most rituals the word is heard more or less frequently. Let us think of the meaning and history of amen when we hear it. And let us not forget that it implies not only a belief in the truth of the words just uttered, but also a pledge of loyal support and co-operation, an acceptance of them as a basis of action.

#### Plan for Our Meeting.

Here is another chance to set to work some young people, perhaps boys and girls of teen age, two or three Sunday School classes. If one reference is given to each, the seventeen will call for a crowd big enough to give each other moral support. Have all of each group of references read at one time followed by explanation by the pastor. It may be well to have them repeated afterward.

## RELIGIOUS REVIEW OF REVIEWS

### CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

#### NEWS.

The following items are translated from a native Arabic paper published in Bagdad:

When the Electric Light Company lighted the streets of Bagdad with electricity, the people were filled with astonishment. Some declared that nothing less than the Jinn could produce such brilliant light. Others asserted that it was a male and female, the latter being the lights of the city, while the males were kept in the pockets of the Englishmen.

One of the things the English did was to invite the sheikhs of important tribes to go to Busrah in the first through train. They went in silent acquiescence, came back loud in their praise of what it meant to their land, and asking of Allah every good to come to the great British Government.

Under the rule of the Turks, the land adjacent to the rivers was let to those of the tribes who practice farming, at increasingly high rates, until their taxes were so high that they barely managed to live. One of the first things the British did was to take over all those lands and rent them to those oppressed tenants at a reasonable figure.

When the British began to complete the railway to the Persian Gulf, they induced certain of the Arabs to work as laborers. They did this more to disarm the timid Arabs of fear of foreign invasion than of need of their help. Hence the people in their goat-hair tents watched the shining rails being pushed southward by their own men, and by the time it was completed they had heard from them what it all meant.—American Review of Reviews.

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The British Government, it is said, has ordered 5,000,000 copies of the Rev. Newell Dwight Hillis' exposure of Germany, entitled: "Murder Most Foul."

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The Quadrennial International Sunday School Convention will be held from June 19 to 25, 1918, in the City of Buffalo, N. Y., representing a constituency of twenty millions in the United States and Canada. An actual attendance of five thousand is hoped for. Every state and province in North America is likely to be represented, as well as Hawaii and the West Indies.—Sunday School Times.

Miss Flora L. Robinson, of the Isabella Thoburn College, Lucknow, India, says that the women of India are sufficiently numerous to replace all the inhabitants of the Americas, North and South and Central, while those who are Christian would occupy the state of Massachusetts only, and the state of Maine, New Hampshire, and Vermont would be filled with the widowed girls and women.

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The publication of the competitive standing of the various fraternities and sororities of Northwestern University reveals the superior scholarship of the latter. The men's average is 1.1627; the women's average is 1.5615. Northwestern University is not peculiar in this regard.—Northwestern.

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Starting things and leaving them unfinished results in colossal waste. Conservation is the neglected part of evangelistic work. The Commission on Evangelism of the Federal Council has prepared five methods to meet this need. They are equally valuable in the work of any church, even without the special evangelistic campaign. They are published in booklet form and furnished at cost to pastors, the entire five postpaid for 15 cents. Address the Commission on Evangelism, 402 Marquette building, Chicago, Illinois.

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Under a new organization of the chaplain forces in France, Bishop Charles Henry Brent, of the Protestant Episcopal Church, has been appointed by General Pershing as Senior Headquarters Chaplain. The Chaplain forces in France will be under the control of a Chaplain's Office at General Headquarters, consisting of three chaplains appointed by the commanding general, and known as General Headquarters Chaplains, one of whom is designated as Senior Chaplain. To this post Bishop Brent has been appointed, with the rank of major. He has two aides, one a Roman Catholic, the other a Protestant. General Pershing has been confirmed in the Episcopal Church. The general was a Presbyterian for many years but his wife was of the Episcopal faith. She died some months ago, and now the general has united with the denomination of his wife's choice. The confirmation services were conducted in Paris by Bishop Brent.

One of the last letters written by Dr. John W. Butler, Methodist Episcopal missionary in Mexico, who died recently, was to Dr. Haven, secretary of the American Bible Society. He is protesting against the reduction in their appropriation for Mexico. He says:

The country has been shaken from center to circumference and the Mexican people have their eyes open as never before. Their minds are full of inquiry. The number of these is constantly increasing. The rising generation will be educated as no previous generation has been. This is a golden opportunity to put into the hands of this people the Word of Life.

Your Society can send a book ahead of the missionary, and in the many places where we cannot go as yet, but to which we will surely be called if the book is first sent out. As I go about the country and look upon the mass of the people, especially of the humble class, I am more and more impressed with the thought that thousands, if not literally millions, about us can truthfully say, "No man careth for my soul." The Bible will teach them differently, and if given generously will bring, in the near future, out of all disorder, a happy and prosperous Mexico, the best of all neighbors lying to your south.

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Conference in behalf of the Evangelization of Russia to be held from June 24th to June 28th, at the Moody Tabernacle, Chicago.

A choir of about fifty students from the Russian Bible Institute of Philadelphia will be present to sing their beautiful Russian hymns, Russian-speaking and other Slavonic Evangelists and missionary workers of the Chicago Tract Society will also give their aid.

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#### Fraud.

A Korean called Charles Lee has been visiting Methodist churches claiming to be authorized by Bishop Welch to collect money for educational work in Korea. Bishop Welch says this is false and warns against the man.

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There are enough Jews in New York City to make fourteen cities of the size of Jerusalem.

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The district superintendent of the Rochester district, Genesee Conference of the Methodist Church has written to the Rochester Presbytery of the Presbyterian Church suggesting that in some places where there is a feeble church of both denominations, the interests of Christ's kingdom would be advanced if the two were merged. If they agree, he invites them to appoint a committee to consult with him on the matter.

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#### Latin America.

The Student Conferences of the coming summer hope to foster the spirit of Christian brotherliness between the United States and the Latin American republics. The Federal Council Committee on Co-operation in Latin America, composed of representatives of the foreign mission boards of North America, is corresponding through the Rev. Ed. F. Cook, D. D., director of the department of missions of the Moody Bible Institute, with the student secretaries of the Y. M. C. A., the Y. W. C. A., and the Missionary Education Movement; also the state and general secretaries of the denominational young people's organizations, and the educational secretaries of the mission boards that have work in Latin America. The committee offer to aid in making the Latin American feature of conference programs strong and attractive. They suggest as a conference text-book, "Christian Co-operation in Latin America" by Samuel G. Inman, giving the report of his eight months' visit last year to Mexico, Cuba, Panama, Peru, Bolivia, Chile, Argentina, Uruguay and Brazil. They offer also to furnish helps for leaders and outline studies of Mr. Inman's report, and to suggest platform speakers who have traveled and worked in Latin America.

Mr. Inman, for many years a missionary in Mexico, speaks out of personal knowledge when he says that the old bitter prejudice in Latin America, "so disheartening and disabling to the North American missionary is disappearing."

#### Army Chaplains.

Congress has passed the Chaplain's Bill increasing the ratio of Chaplains in the Army to one for every twelve hundred officers and men.

At the beginning of the war there were sixty-seven chaplains in the army. At the present time there are 666, of whom 151 are in the regular army, 213 in the national army guard, 292 in the national army, and ten are chaplains-at-large. There are 199 Catholic chaplains, 457 Protestant and ten of other groups. This new law will permit the appointment of an additional 800.

The chaplains already appointed are, in co-operation with the religious workers of the Y. M. C. A. and "camp pastors," accomplishing much. The increase of chaplains will, however, reach further and deeper, since the chaplain alone has access to all parts of the camp, whether barracks, hospital, or guardhouse, since he has an officer's standing and can thereby do much for the men which would otherwise be impossible, and since he alone of all the religious workers goes with the regiment wherever it may go—to cantonment, or ship, or front line trench. As Chaplain Tip-lady says in a recent article in the Missionary Review of the World:

"The one spiritual need of the soldiers is Christianity; and it must be brought to them by men who believe in it and are shaped by it. The American churches must send their best Christians to France. They must send them as chaplains, as officers, and as private soldiers. Christian huts are good, but Christian men are better.

They are among their fellows in trench and billet, and their lives and teachings speak amid the bursting of shells and the cries of wounded. The first need of soldiers at the front is therefore for Christianity in the flesh, the Gospel incarnate. Give us men!"

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#### Mass Movement in India.

In 1912, 30,000 converts were baptized in our churches. In 1913, 40,000 were added. In Baroda 25,000 converts have been baptized as the result of mass movements, and 400,000 are ready to come. In Budaun District, North India Conference, 13,000 were baptized and 468,000 are accessible. In Northwest India, Muttra District, 24,000 have been baptized and 340,000 are accessible; in Roorkee District, 17,000 baptisms, 500,000 accessible; Junjab District, 15,000 baptisms, 300,000 accessible; Meerut District, 45,000 baptisms, 600,000 accessible; Bastar State, Central Provinces, 1,200 baptisms, 100,000 accessible. In the long sterile South India field, Vikarabad District there were in 1906 but 720 Christians. There are now 10,000. Last year 4,270 were baptized and thousands were on the waiting list asking baptism "that they might be full Christians."

In one Benares district, a new field, Dr. J. O. Denning believes the entire Chamar caste, numbering 900,000, could be gathered into the church in the near future, along with 8,000 of another caste—if we had the workers to teach and prepare them. The missionary is besieged by whole villages of chamars begging to be given the opportunity of accepting Jesus. Nowhere had the movement more intensity than in Delhi District where 3,000 were baptized last year and 10,000 are—not "accessible"—but waiting to accept Christ. In Meerut District the number so waiting is estimated at 20,000. In these two districts, without question 200,000 might be brought into a saving knowledge of Christ in the next five years were there workers to instruct them.

Our missionaries in the mass movement regions no longer enter villages in turn as they travel. They go only where there are already Christians or where delegations have begged them to come. They no longer baptize single individuals or small groups from villages. First, these must return and work for their neighbors until all are ready for baptism and every shrine and every mark of the old heathen idolatry must be destroyed and every one in the mohullah believes and receives just as his personal Saviour.

For some time the village headmen, or chaudhris have been of importance in the Christian church. They are volunteering by the hundred to act as unpaid evangelists. Just out of heathenism themselves, their appeal is with power and persistency.

In Meerut District recently, the leaders of thirty-six villages, numbering three thousand,



met and after prolonged discussion decided to become Christians and asked for teachers. There are no teachers and no money to support them and probably 8,000 people were represented in that gathering.

The chaudhrin, or the wife of the chaudri, is also a powerful force, for she talks to the village women.

The preacher can lead the people to break down the idol shrine at the doorway, but only the woman, speaking to woman, can reach and break the idol in the heart. The chaudhrin is the first step in the "woman's movement" in the villages.

The mass movement began in the lowest caste, is now moving with great force in the next caste above and the evidences are that it will become upward through all the castes—if the church is faithful.—Leaflet of W. F. M. S. of Methodist Church.

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### TEMPERANCE.

#### Blame It On the Drys.

The shortage of sugar has been accounted for. The wets say that prohibition having deprived the drunkard of his accustomed booze, leaves him with an appetite for candy and other sweets, hence the shortage of sugar. What an arraignment for the drys! But it is not all of the truth:

There is an insufficient supply of meat. For this the drys are to blame. Men who used to eat free lunch in the saloon, while their families subsisted on bread and water, are now going boldly into butcher shops and buying perfectly good meat, taking it home to their families. Strafe the drys for this.

There is a shortage of shoes and clothing. The sinister policy of the drys again is to blame. Men who swapped good shoes for booze and who waved a flag of distress through the west gable end of a ragged pair of trousers and let their children go barefoot—these same men are going about with brazen effrontery and buying up clothing and shoes for themselves and their families, as if they had a right to. Perhaps they have. Blame it on the drys.

Where is this thing going to end?

The drys are ruining one industry after another. Wastrels are now hoarding up money in banks instead of spending it over bars. There are bright lights in thousands of homes where the bright lights have been put out in saloons. There is more oak furniture in cottages since there are fewer maghogany-furnished bar-rooms. Policemen are likely to lose their jobs for lack of people to arrest. Jailers, physicians, nurses, overseers of the poor, keepers of insane asylums, will in time feel the pinch of prohibition.

May I humbly suggest that for the good of our country, all the wets take their turn at going without sugar and other good things as a matter of national economy and as a protest against the blindness and greed of the drys, who have put sugar instead of poison into the drunkard's cup, and who have made every day Christmas in the ex-drunkard's home?—Elmer Lynn Williams.

\* \* \*

"If it is our ambition to have the sweetest little army in the world—to have a dear little army that wouldn't do a bit of harm to anyone, bless its ootsy-wootsy heart, then confine it to cold-water drinking in France."

This writer, whose stuff was published in the "Philadelphia Bulletin" says that wine and beer will whip the Germans, that they keep the drinker in good condition, that water should be forbidden to the Americans, and he seems to advocate the issuance of rum to the men.

Now the American people want the dear little army he so despises. They remember Cromwell's dear little army, Havelock's, Stonewall Jackson's. They remember such dear little soldiers as Lord Roberts.—Bulletin of Board of Temperance, M. E. Church.

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C. H. Connor, Lieutenant Colonel, Medical Corps, U. S. Army, Assistant Director General Department Military Relief, writes from the national headquarters of the Red Cross:

"The first Aid Division of the American Red Cross does not approve of the use of alcohol, either as a stimulant, a tonic, or a therapeutic agent. In fact, the field representatives through-

out the country who are organizing, instructing and examining first aid classes all call attention to the dangerous practice of giving any alcoholic liquor in accident cases."

\* \* \*

So Paris is being bombarded from a distance of 75 miles by a German gun.

The American home is being bombarded by a German gun shooting two barrels of beer every second, and the lanyard is being pulled much more than 3,000 miles away.

\* \* \*

Every year we pay about the same for bread and clothing as we do for intoxicating liquor, but the liquor industry employs in its manufacturing only 62,920 people, while the makers of bread and clothing employ 493,655. The manufacturers of liquor pay in wages only \$45,252,000. The manufacturers of bread and clothing pay \$244,196,000.

\* \* \*

The idea that alcohol stimulates mental effort and produces facility of expression is rapidly disappearing. It is doubtful whether a single brilliant thought or poetic or elegant expression has ever owed its origin to alcohol in any form. It is true that alcohol seems to take the bridle off the tongue and give free rein to conversation, but this effect is produced by a paralyzing influence on the sense of responsibility rather than a stimulating influence upon the general flow of ideas.—Dr. Harvey N. Wiley, formerly Chief of U. S. Bureau of Chemistry.

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The pledges written and circulated by Abraham Lincoln read:

"Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, therefore we pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

\* \* \*

A letter from the camp pastor at Camp Greenleaf, Ga., to the "Christian Advocate" says:

The boys here in camp have made a far different record for themselves and incidentally for the nation than the record made at the time of the Spanish-American War by the soldiers who were encamped here in large numbers. When the boys of the Spanish-American War were in Chattanooga crime increased in the city over 2,000 per cent, but with the coming of the boys of today, in spite of the increased vigilance of the officials (for men are now being arrested for minor offenses that were then overlooked), instead of there being an increase in arrests for crime, as we would naturally expect, the records reveal the astonishing fact that crime has decreased during the past seven months 5 per cent. Doesn't that speak volumes for bonedry state laws and for our American Army?

\* \* \*

Dr. Charles M. Sheldon, author of "In His Steps," who has been representing America in England for some time, had an experience last winter which roused him to speech. The following account of it was published in the Liverpool Daily Post:

"Five weeks ago, from the city of Leeds, I posted a small Christmas box to my only son, in a military camp in America, getting ready to come over here in the spring and do his part for England's and the world's freedom. The box contained, with other little tokens, a very small piece of English fruit cake. The day before Christmas I received this box back from the Customs and Excise office of Liverpool, where it had been detained several weeks, with a sharp reprimand and a warning not to repeat the 'offense' of sending cake to America.

"In other words, an American citizen in this country is guilty of a criminal offense in sending a bit of cake to his only son in a Christmas box—a son whom he had not seen for many months and may never see again in this world—a soldier-boy fighting on the side of Great Britain for the liberty of the world from autocracy; but the brewers of Great Britain may destroy every day thousands of tons of cakestuff to make intoxicating drink to poison our boys when they land over here to help this great government fight for its life.

"I appeal to every fair-minded Englishman who reads this statement, if a little thing like this represents England's attitude toward America. I do not like to go home bearing with me the thought that England cares nothing for the real friendship of her ally. I hope it is not true that, while it is a criminal offense to send a small bit of cake to the son of an American citizen in the United States, it is not an offense for the English brewer to take grain that may possibly be sent over here by the millers of my own State of Kansas and turn it into that which has all through the centuries destroyed mankind."

\* \* \*

Sixty-five business houses of New York have joined in a campaign against accidents. The list includes such concerns as the Erie Railroad, Metropolitan Life Insurance Co., Thos. A. Edison and the American Car & Foundry Co. Some typical warnings are as follows: "Keep your foot off the bar room rail and your name will keep off the accident list"; "spend no time in saloons and you'll spend no time in hospitals"; "you can't have a clear head and clear eyes, steady hands and feet, if you take 'just one' drink before or after work"; "one more drink often means one man less."

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### The Women Know.

A dozen men were grouped about the station agent in a small Missouri town Sunday afternoon. He was pasting shipping labels on about thirty packages containing liquor—pasting them right over the original shipping labels.

The railroad had issued an order that after six o'clock the night of June 30th it would make no more deliveries of liquor in "dry" counties, so the undelivered booze shipments were going back to the liquor houses.

Most of the men who watched the relabeling were residents of the town. They inspected the original addresses curiously.

"Bill — sure will miss that," the livery man said, as the station agent clapped a return label on a package addressed to Bill.

"He will that," the village doctor put in. "But his wife and kids won't."

Another package, bearing the name of Jim —, followed that addressed to Bill.

"It'll be tough on Jim not to get that," the general store owner said. "I reckon it'll pretty nigh kill him."

"Maybe," the doctor conceded, "Maybe. But the stuff in that package has pretty nigh killed him already."

And so it went. Almost every package, as it took its place on the truck for the return journey evoked a like comment.

"Dunno what Joe will do when he don't get that," was followed by:

"He'll do a sight better'n if he did get it."

And when the train pulled in and the booze all was handed into the express car the village doctor said to the station:

"God only knows how much cussedness and trouble is going away from here in those paste-board boxes."

"Well," said the agent, "I myself know at least ten or twelve women folks hereabouts who could tell Him, if he doesn't know."—Kansas City Star.

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### TABACCO.

That the United States is not wholly given over to the production of foodstuffs or other really useful articles may be presumed from the statement made in a prominent west coast journal that 600,000,000 cigarettes, "made in America,"—three solid train loads of thirty cars each, the biggest consignment of its kind in the history of the world's commerce—is in process of shipment to the far East. Twelve steamships will carry the consignment to China and Japan. One steamship recently cleared from a western port carrying 50,000,000 cigarettes consigned to Singapore. China has broken away from the tyranny of opium. What shall it profit her if she become enslaved by the cigarette?—Patriot Phalanx.

\* \* \*

Charles Scott, division manager for Pennsylvania Division of American Red Cross, says that the Red Cross has "never insisted that cigarettes be placed in any of its comfort kits and has expended very little of its own money

for tobacco and then only in cases of emergency.

A very large number of the Christmas packets which were sent to our soldiers and sailors did contain tobacco, but this was not purchased with Red Cross money but was the contribution of individuals. The experience of the Red Cross is that most of the soldiers desire tobacco, but certainly we have not the desire or inclination to place temptation in the way of persons who have not heretofore used tobacco. You understand that the Red Cross acts as forwarding and distributing agent for a number of Allied War Relief Associations, and in this way we have distributed for the account of others quantities of tobacco and cigarettes."

\* \* \*

The New York Globe is a shining example of metropolitan dailies that refuse to be entrapped in the general craze to carry on tobacco campaigns for our boys. The Globe is raising, instead, a Bible fund, the amount running into the thousands of dollars. A Testament will cost much less than a smoking outfit, but produce far greater comfort to the boy at the front.

\* \* \*

### "My Lady Nicotine."

The Christian Endeavor World has been discovering some things concerning cigarettes and soldiers. The following paragraphs are from its pages:

A new cult seems to be establishing itself in these war days—the worship of Lady Nicotine.

To be sure, many have always bowed at her shrine, but now the nation seems to be obsessed with the thought that tobacco is the one thing needful. We used to think that cigarettes were bad for boys; but now an Anti-Cigarette League would scarcely dare to show its diminished head, and unless we fill the comfort-bags with what used to be called "coffin-nails" we are pointed at with the "slow-moving finger of scorn."

We used to think it wise to discourage the use of tobacco, especially on the part of those who had never acquired the habit. Now it would seem that the proper thing to do is to promote the habit in every way possible. How the cigarette monopoly must chuckle over this growing cult!

Daniel Poling writes from England: A British surgeon of the Royal Medical Corps, who has served at Gallipoli and been wounded in France, declared the rum ration to be utterly bad. He stated that he believed thousands of men are dead today who would have recovered from their wounds, had their systems not been filled with, and their assistance overcome by alcohol.

I have also discovered an Englishman who does not smoke, Major Dolby. In entertaining me he brought out the cigarettes. When I stated my case, he gave me the amazing information that he also passed up the weed. He has been one of England's greatest athletes, track, polo, and tennis, and has the finest collection of big-game trophies from Africa, India, and America that I have ever seen. He said that he had to choose between tobacco and a steady nerve, keen eye, speed, endurance, and quick reaction against all sorts of weather.

### Chocolate or Cigarettes.

An officer in the National Army, said:

"I recently received a dozen packages of cigarettes from the war-service committee of my home town. They were of no use to me, as I do not smoke. Of course I thanked the committee for their kindness; but, if they had only sent a dozen bars of chocolate instead of the cigarettes, I could have been genuinely grateful.

"In my company of twenty-five men there are eighteen that do not smoke, but every man of them is fond of chocolate."

Hasn't the campaign for tobacco and cigarettes, fostered so assiduously by the tobacco companies, been a bit overworked? Isn't it time for war-relief committees to recognize the claims of the men who are not wedded to the weed?

While so many are giving their money specifically to furnish tobacco and cigarettes to the boys in the service, who not specify that your contribution shall go for chocolate?

Why not ask the Red Cross and other organizations that are sending comfort-bags and other supplies to the soldiers and sailors to remember the boys who prefer the nourishing chocolate to the nerve-destroying cigarette?



The superintendent of a London military hospital speaks of the mistaken kindness of those that shower cigarettes upon convalescents. Irregular pulse, loss of sleep, and lower vitality are among the deplorable results.

Talking to the Haskell Indian students Champ Clark said: "One year out of 440 boys appointed to Annapolis, 330 failed. Think of that! Sixty of them failed on the physical examination from tobacco heart, which grows out of smoking cigarettes. Cigarettes breed that peculiar disease."

### THE WAR.

There is being recruited among the 1,000,000 school children of Ohio an Army of School Sammies, which will be detailed to the job of "saving and selling War Savings Stamps."

Commencing May 1st, the boy or girl who sells 20 War Savings Stamps will be a "corporal" in the Army of School Sammies. Title of sergeant will come with the sale of 40 W. S. S.; 80 means a commission as second lieutenant; 120, first lieutenant; 200, captain; 400, major; 600, corporal, and 1,000, general. Properly designed buttons displaying the rank of the boy or girl, will be presented on proper certification from the local Vacation Thrift Committee.

The War Camp Community Service has gone into the great training camps and cantonments and ascertained to what church the soldiers belonged. Then they saw that they were invited to attend the local church of that denomination wherever one existed.

The effect has been little short of miraculous. Clergymen in these communities who formerly preached to slender congregations have found themselves addressing packed churches of serious-eyed, khaki-clad youths. In many instances the churches are far from large enough, and open-air meetings are held on Sundays both inside and outside the camps. Many youths who attended church infrequently at home have accepted the invitation to go and sit and worship with "folks that look like home folks."

And here again have I been driven to recognize that the boy's main protection is not in what is done for him here, as indispensable as the work of the Y. M. C. A., of chaplains, and of army officials is. It is what the home and the Church did for the boy before he came that counts most. Where that work has been skillfully done the young man is safe. Let us beware of the strategy of the devil who would lure us away from the all-important work of home and Church training by the appeal of more showy forms of service. The latter are of very great consequence, and we are not likely in the present popular state of mind to underestimate their value. But the other and more vital point is in extreme peril. Many do not appear to realize that it is there where the whole issue will be settled.—Chaplain Dancy, from "Somewhere in France."

In a recent report of the committee on vacancies of the General Assembly of the Presbyterian Church it was stated that 163 of the denomination's ministers have answered the call to the colors. The church is represented in the army by 120,000 of its sons.

The word "German" is being chipped from the cornerstone of a Methodist Episcopal Church in New Albany, Ind., and the word "Calvary" will replace it.

Dr. C. S. Macfarland, General Secretary of the Federal Council, who has been in Europe twice since the war began, says: "In Great Britain, I found little of what could be called a sense of national hatred; I found in France everything else obscured by the self-sacrificing spirit to great ideals, and while in Paris they showed me, side by side, first the letter representing French Protestant pastors, sent to the court preacher at Berlin at the beginning of the war, earnestly beseeching that Christian institutions exercise their influence in the spirit of amelioration and restraint, and then the letter from the court preacher and his associates in Berlin, ruthlessly saying in substance, 'War is war and we must let it take its ruthless and unrestrained consequences.'"

"What did I find in Germany? Everything else seemed to be obscured by the sense of national self-consciousness and with the clearly apparent faith that with the German State whatever it is, is right."

One of the great moral aims of the war he conceived to be the determination of the nature of the State. Is it above moral and divine law, or is it subject to it?

### The Boasted German Efficiency.

The searchlight of war has brought out many interesting facts, and one of these is that the vaunted German efficiency will not always stand the test of comparison with the efficiency of other lands. Outside of matters military, there is perhaps no province in which this alleged efficiency does not, when properly investigated, break down utterly. Take for instance, the matter of farming. The Germans boasted—and it was claimed for them by others—of being the greatest farmers on earth. Investigation shows that in efficiency in agriculture, measured by the produce per acre, America being graded 100, Belgium leads the world, at 205; Great Britain comes second, at 164; and Germany third, at 155; America comes fourth. But the better test is the man test rather than the acre test, and here America leads the world by over 2 to 1. Again, grading America at 100 per farm worker, Great Britain produces 43 and Germany 41. The American farmer cultivates 27 acres, the German farmer but 7. With the aid of vast quantities of fertilizer the German produces more per acre, but he produces at a much greater cost per bushel and he produces much less than half as much per man.—Christian Work.

### A German Laments.

One of our Methodist ministers recently had occasion to address a letter to one of the most prominent professors of Germany now in this country, his teacher in years past in Germany. In this letter he frankly asked his teacher why his people had revealed the character they had; and the teacher just as frankly replied with the following paragraph which we reproduce below:

I cannot explain how the Germans of this twentieth Christian century became worse than beasts of prey, red Indians, or Grand Inquisitors. All the men I have known were kind. But they all belonged to the good old days—before William the Sudden brushed his mustache upward. Peace will come some day; there will probably be a German ambassador at Washington and a United States ambassador at Berlin, and commerce will be resumed. But will the men and women, the youngest men and maidens of America, England, France, Australia, Japan visit Germany—for study, recreation, anything? Perhaps Heidelberg and Stuttgart, Munich and Dresden and Cologne are not so wicked as Berlin; I shall not go to any part of my father's land and my mother's country—even if the Kings of Bavaria and Wurtemberg and the grand dukes of Baden and Hesse should jointly invite me and send the money.—Northwestern Christian Advocate.

The Book Committee of the Methodist Church at its recent meeting voted to discontinue all Sunday School publications in German for children. They consolidated the monthly magazine and the weekly newspaper now published in German. It was suggested that they be changed to English but it was found that the paper is regarded by the government as a desirable medium for promoting pro-American and pro-Ally sentiment among German-born citizens.

### The American Soldier in France.

Daniel A. Poling, Associate President of the United Society of Christian Endeavor, writes from France to the Christian Endeavor World:

The story circulated in the United States of the wholesale drunkenness of American troops in a certain port of landing—that 1,000 men from the northeastern part of the U. S. were put under guard for drunkenness within a day after embarking—is false.

I have personally investigated it in every French coast city where American troops are received. My investigations have followed three lines, civilian life, military authorities, and the Young Men's Christian Association. Nothing

even approaching this condition has ever existed.

The statistics of the surgeon-general and of General Pershing prove that the American soldier is living on a higher moral plane than the moral plane of civilian life. My first-hand investigations bear out the official figures.

The military patrol, or the "M. P.," as he is familiarly known, is a big asset to General Pershing's campaign for a clean army. He is everywhere. In some places he is the only police authority, but in cities with their own civilian officers he has absolute police control of Americans.

The program of our military administration in France is: First, prohibition and total abstinence, and second, where prohibition and total abstinence have failed, the saving of the individual from disease.

In one great port of entry I found one M. P. in front of each house of ill repute during the day, and two by night. No soldier was allowed to pass. I found less drinking of the French "light wines" by Americans than I expected.

In the immediate war zone which our authorities control, no liquor for beverage purposes—light wines included—is available.

The American army has absolutely no rum ration.

Pure or purified water in ample quantities is available always. I have drawn it from great cooled canvas bags at the very front.

I have found my facts; no man has given me the story; I have seen! I have heard! I have lived; I have spent ten days with five hundred officers at sea; I have traveled in trains, in automobiles, and by foot across cities and through camps; I have visited hospitals and headquarters; I have messed with those in command; and for six unbroken days I have eaten "chow" with the private within the first line. I have had an interview with General Pershing and scores of interviews with Young Men's Christian Association secretaries, chaplains, and civilians. I have conversed with medical officers specifically charged with the moral and physical interests of the men.

I have the facts; God pity me if I fail to make them known; God pity me if I fail to resent the repetition of wild tales of drunkenness, lust, and disease that falsely represent the multitude because of the weakness of the few; that put an unmerited smirch upon an unsullied flag; that dishearten leaders who are doing their utmost to discharge a vast moral trust; that sow the seeds of careless bitterness in the breasts of a million splendid lads who are tempted to believe themselves measured by the sin of the fellow who is the exception to the rule and who, feeling themselves falsely accused, may find an excuse to make themselves merit the accusation.

A slander against the army en masse, however well intended and by whomever repeated, is a poor reward for the men who are daring all for us, who are entering now upon hardships and dangers no pen can describe, and who are the finest flower of our American civilization.

There has been much discussion of the proposition, "The soldier must be kept fit to return"; as we continue this discussion of vast importance, let us not neglect the other proposition, which is equally vital, "America must be fit for the American soldier to return to."

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On this subject, the Christian Evangelist of St. Louis quotes Dr. Sydney L. Gulick as saying recently that our soldiers in France are the finest men in Europe and re-enforced this utterance by the statement that only one out of three hundred is made inefficient by disease or bad habits.

It looks as if the report of which Dr. Poling speaks was a more or less conscious German propaganda to annoy our best soldiers and distress their friends in America.

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#### **Socialism Pro-German.**

Samuel Gompers, in Cleveland, told of labor's unwavering determination to fight the war to a finish, denounced Socialism as pro-German and laughed at himself for having once been a pacifist.

Mr. Gompers, speaking as president of the American Federation of Labor, declared there will be no conferring by representatives of reputable American labor organizations with repre-

sentatives of German labor until after the war is fought and won.

He denounced and solemnly warned Americans against the Socialist movement both at home and in Germany.

While Germany was preparing for her world campaign of "pre-meditated murder," the Socialist movement of Germany, the labor president asserted, was playing a carefully planned part to infuse the poison of pacifism among the peoples of other nations, the United States included.

"The Socialist movement of Germany undertook to tranquilize the world into the fancied belief that there was no necessity for other nations to prepare to defend themselves against Germany.

"The Socialist party of the United States is no more than a branch of the German Socialist party."

Here Mr. Gompers pointed out that at Socialist quarters in Chicago, are party secretaries representing various nationalities, German, Austrian, Hungarian, Russian and others in this country.

"And one secretary," he added, "represents American Socialists and he is elected by the votes of all of these foreign groups as well as by those of native Americans. And that secretary himself is a German."

As proof of his statement that Socialism in America is part of Socialism in Germany, Mr. Gompers cited the majority report of the Socialist convention at St. Louis after America entered the war.

"This denounced and attacked the American government for entering the war," he reminded his audience.

Holding up Germany's broken pledges to Belgium, America and Russia, Mr. Gompers, speaking for American labor, declared:

"We have no faith in the word and pledge and honor of the imperial German government. Representatives of American labor will not meet in any peace conference until after the war is won. We won't have the American people Bolshevikized by any German tricks.

"Men of labor know that America is more than a name and more than a country.

"America means opportunity, development and recognition that the worker who performs service to society is doing his share in the world's work. This war is crystallizing that meaning. We are not going to be lulled into fancied security and then be attacked and have the people of the United States subjugated and enslaved.

"That question of the centuries, 'Am I my brother's keeper?' will be answered in the affirmative in this struggle. A new time is coming, when the concept of social and industrial justice and opportunity will be more clearly realized. Like all great events, not one has brought a blessing unless it has had its baptism of blood. The cost is tremendous, but the sacrifice is inevitable.

"Men of labor of America will continue to give the service that is essential to our common cause. They have pledged themselves in peace or war to stand by the liberty and ideals of the republic."—Cleveland Plain Dealer.

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#### **German Beatitudes.**

The beatitudes that Nietzsche presented to Germany to replace the "mischievous and outworn teachings of Christ."

"Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."—The Christian Work.

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#### **Jerusalem.**

Beyond all other cities Jerusalem controls human sentiment. Other cities may be great and beautiful and sacred. But they are not Jerusalem—which is neither great nor beautiful. For centuries it has stood outside the course of history. Democracy and commerce, invention and



literature, wealth and art, have passed it by. Circled by its mountains, it has cherished its one monopoly: Jew, Christian, and Mohammedan have called it holy.

What its future may be no one can tell. But this is certain: Jerusalem has always fallen in the direction history, both religious and political, has been moving. From the day of David it has been conquered by the great conquerors. Assyrian, Egyptian, Babylonian, Macedonian, Syrian, Roman, Arabian, Crusader, Turk, have sealed their triumphs with its walls. Today it is in Christian hands. The omen is auspicious!

The surrender of Jerusalem, symbol of religion, to the representatives of democracy rather than of militarism is one more evidence that the agony of the present moment foretells not the death, but the new birth, of civilization.—The Biblical World.

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#### A Letter from President Wilson to the Secretary of the Interior.

The White House, Washington.

My dear Mr. Secretary:

The question which you have brought to my attention is of the very greatest moment. It would, as you suggest, seriously impair America's prospects of success in this war if the supply of highly trained men were unnecessarily diminished. There will be need for a larger number of persons expert in the various fields of applied science than ever before. Such persons will be needed both during the war and after its close. I therefore have no hesitation in urging colleges and technical schools to endeavor to maintain their courses as far as possible on the usual basis. There will be many young men from these institutions who will serve in the armed forces of the country. Those who fall below the age of selective conscription and who do not enlist may feel that by pursuing their courses with earnestness and diligence they also are preparing themselves for valuable service to the nation. I would particularly urge upon the young people who are leaving our high schools that as many of them as can do so avail themselves this year of the opportunities offered by the colleges and technical schools, to the end that the country may not lack an adequate supply of trained men and women.

Cordially and sincerely yours,  
Woodrow Wilson.

Hon. Franklin K. Lane,  
Secretary of the Interior.

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America was startled a few years ago by assertions that Japan was seeking for a naval base in Lower California, that she had sent to Mexico tens of thousands of troops, that she intended to seize the Philippines, the Hawaiian Islands, California, etc. The statements as to Japanese veterans in Mexico ranged from thirty thousand to four hundred thousand, vouched for by "the highest military authorities."

What, we wonder, has become of those plans and troops?

The fact is, America has for years been subjected to a widespread, persistent anti-Japanese campaign. Certain chauvinistic newspapers by news dispatches, editorials and cartoons have persistently endeavored to stir up suspicion and hatred against Japan.

It was apparent that some interested nation or group was busy with the circulation of such false and pernicious representations.

It is now beyond denial that German agents have been industriously at work for years past in the malign campaign of falsehood and treachery which has made the German name a hiss and a by-word wherever frank and honorable ideals of statesmanship and diplomacy are cherished. Germany has had everything to gain from a successful effort to estrange the United States and Japan. In both countries the work of German emissaries has been incessant.

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Ex-President Taft in an address at the Unitarian Church in Cleveland said recently: It will take the religious spirit to give our people the spirit of sacrifice in order to win.

We are not fighting for love of power, territorial advantage or material gain. We shall give many beautiful lives and spend great fortunes, for what? For an ideal—the highest ideal—the right of men to pursue happiness without inter-

ference from despotic government.

The humorist of sardonic cynicism sees in the war appeals to God from both sides and the confidence of one side in God's intervention met by confidence in the other. He forgets that God has reason and will differentiate between the right and the wrong.

We do not go into this war in passion. We had never hated the Germans; for three years we were neutral. Our final attitude today is not the result of the heat of passion. It is the result of calm consideration.

Germany is anti-Christ. We must rally to the cause of God against this anti-Christian power.

We owe it to God himself to carry on our war with all our energy. We must go in with the inspired purpose to win this war.

All the German teaching of the last century that is animating Germany today has been anti-Christian. The German people themselves have come to believe in the doctrine of force. They love to conform to the power that is represented in the Kaiser.

\* \* \*

It is an easy step from consciousness of superiority over the masses of one's own people to consciousness of superiority over other peoples, and this step the German cultured classes long ago took. Their literature teems with these claims. For example, Dr. Paul Conrad: "We feel ourselves the bearers of a superior Kultur." Dr. W. Lehman: "The German nation leads in the entire domain of the inner life. No other nation possesses the deep things as we do." Adolf Lassen: "We are morally and intellectually superior to all, without peers." The next natural step to this consciousness of superiority is a compulsion to do for other peoples what they have done for their own people. And this step also the German leaders have long ago taken, as their literature abundantly proves. Only a few quotations must suffice. Ludwig Woltmann: "The German race is called to bind the earth under its control, to use all its (the earth's) resources, and to use the passive races in subordinate capacity for the development of its Kultur." Fritz Phillips: "The world shall henceforth have its coat cut according to German measure." From an East Prussian educational authority: "The whole history of the world is neither more or less than a preparation for the time when it shall please God to allow the affairs of the universe to be in German hands." \* \* \*

It is perfectly apparent that the Prussian theory of government and the Divine plan of government are fundamentally different. The Kaiser continues to assert his partnership with Gott. But evidently God is the junior partner in the combination and does not have much to say about how the business shall be conducted.—The Christian Advocate.

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\* \* \*

#### Another Service Flag.

The pastor of the Methodist Episcopal Church, Hampton, Iowa, Rev. F. C. Witzigman, writes of the dedication of a service flag. The Honor Roll and the flag were in front of the altar. Before them were seated the parents and near relatives of the boys whose names appeared on the honor roll. Back of these were grouped members of the G. A. R., the W. R. C., D. A. R. and Boy Scouts.

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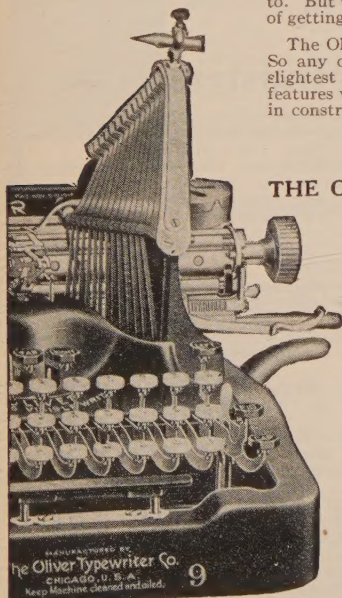
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After the singing of the usual patriotic songs the Boy Scouts unveiled the Honor Roll showing thirty-eight names. As the names on the honor roll were read by the pastor, star was pinned on the service flag by a parent or near relative. Other songs and a patriotic address by the pastor completed the program.

Robert L. Kelly in *The Standard* (Chicago) gives some statistics on the "ministerial supply" and answers the question, "Is the Christian Ministry Doomed?"

He refers to the fact that the demands of the war have taken large numbers of ministers to serve as chaplains in the army and navy. And these men are the more active of the younger men, taking much from the future of the churches. He adds:

But there are more permanent influences at work. The supply of potential leaders is being cut short. The number of candidates entering American seminaries this year is 1,000 less than last year. As it takes 4,000 new preachers a year to replace the annual shrinkage of supply caused by death, disability and loss to other occupations, the significance of this shortage is apparent. And when it is known that the loss of students in the seminaries of some of the denominations reaches as high as 23 per cent and averages almost 12 per cent (the Lutheran seminaries have actually gained 4 per cent), our minds are further adjusted to the real situation. This one influence would reduce the attendance at the seminaries and the inflow of the fresh supply into the churches to the vanishing point in from three to six years. Indeed, the general board of religious education of the Protestant Episcopal church announces that if the war continues until 1919-20 it does not expect more than sixty-four men in its twelve seminaries unless something is done to procure more men for the ministry.

The churches get their ministers chiefly from four sources: the seminaries, denominational colleges, independent colleges and tax-supported institutions and from the public schools. Logically, and from the standpoint of professional efficiency, they should get their ministers directly from the seminaries, as society gets its physicians from the medical schools. In practice, however, only 50 per cent of the supply are seminary men. Of the 4,000 new ministers required under normal conditions each year to keep up the supply, only about 2,000 are seminary graduates. But of those who take seminary work the number of college-trained men has increased to two-thirds for the college graduates and four-fifths for men with college training.

The vast majority of our ministers come from the denominational colleges. All authorities agree on that point. The proportion in the leading churches runs from 80 to 95 per cent. Most of our missionaries also come from this source. Both the ministerial and missionary supply would utterly fail the nation were it not for the continuous contribution of the Christian college.

The number of ministers coming from the independent and tax-supported institutions, like Yale and Harvard and the state universities, is relatively small, ranging from 4 to 6 or 7 per cent. However, while this is a comparatively untilled field it is a fertile field and encouraging harvests are being reaped by church workers in the university centers. The magnitude of the potential supply here becomes apparent when it is known that half of the children of the churches who are now in college are in institutions of this character.

Mr. Kelly closes by answering his title question thus:

"No, the Christian ministry is not doomed. It is passing through a somewhat startling stage of transition and it is facing an opportunity to which the history of the church has no parallel."

### Men of the Town.

Billy Sunday had this to say when in Detroit, about the influence of men in the community where they lived: "Every town has a few leaning posts, moral and immoral. Every town has a few men, and whatever they do the town will do. If they go to hell the town will go to hell. That's a terrible responsibility for these leaning posts. He made the announcement that if he could get twenty-five men in Detroit whom he had in mind to hit the trail, 25,000 others would follow."

We know towns such as are mentioned above. They are going to hell; every good, moral, uplifting scheme is throttled in its inception, and corrupting and degenerating influences are fostered, all because certain men are in power. If only these men were converted, and enlightened in their moral and spiritual judgment, they would improve the town just as much as they formerly cursed it. This would be the quickest kind of social work. Get hold of the leading men of a town and enlist them in the service of Christ.

## Magazine Articles of Value to Ministers

**The Atlantic Monthly, May.** 35 cents.  
The New Death, Winifred Kirkland.  
The Russian Character, A. G. Tolfree.  
German Outlook for Parliamentary Government, A. D. McLaren.  
The Growth of Dictatorship, Henry J. Ford.  
Science in the Humanities, Ellwood Hendrick.  
Russian Sidlights, Arthur Ruhl.  
Prussian Manners, C. Journelle.

**The Century, May.** 35 cents.  
The Patient Parisians, John N. Anderson.  
The War-Whirl in the White House, Frank Ward O'Malley.  
Venizelos, Jules Bois.  
War and the Physician, Frederick Peterson.  
New Ideals for Peace, Frederic C. Howe.  
Government by Impression, David Lawrence.  
Labor and Capital in Russia, Edward A. Ross.

**Everybody's Magazine, May.** 15 cents.  
The Reign of Terror in Belgium, Brand Whitlock.

**Harper's Magazine, May.** 35 cents.  
The Truth about Alsace-Lorraine, Abbe Felix Klein.  
Impressions of the Kaiser, David Jayne Hill.  
The Singing Birds, John Burroughs.  
The Revival of Antisepsis, Robert G. Skerrett.  
The Frontier of the Forbidden Land, Roy Chapman Andrews.

**McClure's Magazine, May.** 15 cents.  
Slandering the Red Cross, Gelett Burgess.

**Munsey's Magazine, May.** 20 cents.  
The Ship-Building Problem, Edward N. Hurley.  
Concrete Ships, Robert G. Skerrett.  
Social Spying in Washington, Fred C. Kelley.  
Evian-les-Bains, the Gateway of the French Repatriates, George Buchanan Fife.  
Books that Have Made the Modern World, Richard Le Gallienne.

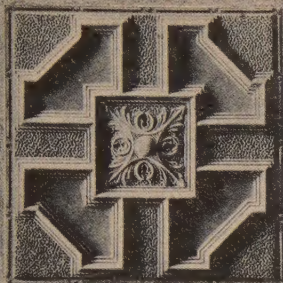
**American Review of Reviews, May.** 25 cents.  
The Greatest Battle in the World, Frank H. Simonds.  
Can the Germans Bomb New York from the Air? Waldemar Kaempfert and Carl Dienstbach.

**Scribner's Magazine, May.** 35 cents.  
The Middle West in Politics, Meredith Nicholson.  
Among the Druses, Howard Crosby Butler.

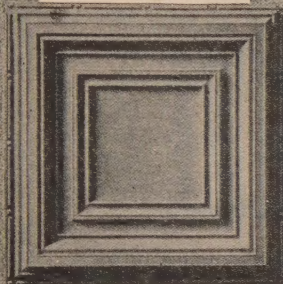
**The World's Work, May.** 25 cents.  
Ambassador Morgenthau's Story, Henry Morgenthau.  
The American Negro and the World War, Robert Russa Moton.  
Fighting Germany's Spies, French Strother.  
The Problem of the Food Administration, Thomas H. Dickenson.

**Woman's Home Companion, May.** 15 cents.  
Facing France, Margaret Deland.





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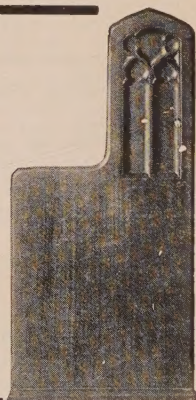
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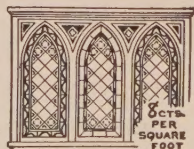
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